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**THE JERUSALEM
POST MAGAZINE**

Friday, October 27, 1972



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Power and diplomacy



Foreign Minister Abba Eban discussed the tasks and the problems facing Israel in an informal interview with a team from the Jerusalem Post, at his house in Jerusalem one evening this week. The account of the meeting was written by Diplomatic Correspondent DAVID LANDAU.

ISRAEL is not planning any new peace initiative in the coming weeks. "I know," says Foreign Minister Abba Eban, "that initiatives are more popular than letting the other side sweat it out." Nevertheless, he is convinced that Israel's best policy at present is to let Egypt's President Sadat "sweat it out," with his range of alternatives narrowing all the time, eventually driving him to discussions with Israel itself.

In the meantime, Israel should "develop commerce and human exchanges" with the administered areas in the West Bank while "not making decisions which would foreclose the possibility of peace negotiations." Mr. Eban believes that nothing should be done to "remove the air of transience" from the areas, because he envisages an eventual peace settlement in which Israel would part with most of the areas and most of their inhabitants.

Mr. Eban says that the U.S. Administration shares the view that no new Israeli initiative is required at the moment. The Americans are satisfied with the present state of affairs. "They feel that things have gone well for them. I found in the U.S. no signs of malaise or discomfort at the consequences of their Middle East policy."

U.S. reasons

He lists the reasons for American satisfaction: Israel is holding firm; its Government is neither collapsing nor making too great demands on Washington. The Soviets have left Egypt and the military situation is substantially defused. The principle of U.S. support for Israel is causing no tension within American society (... "Vietnam and Israel should always be thought of in terms of antithesis and contrast," Mr. Eban observes.) At the same time, there has been no decline in the U.S. position in the Arab world; on the contrary, several Arab states are hoping to re-establish

diplomatic relations with Washington. Even Syria is showing signs of moderating its anti-Western stance.

Secretary Rogers gave voice to his Government's satisfaction when he met Mr. Eban recently in New York, and, says Mr. Eban, "I gained the impression from other Foreign Ministers that Mr. Rogers had spoken to them about the Middle East in the same terms."

The success of Israel's and America's Middle East policy to date augurs well for the future. Mr. Eban reasons. A basic tenet of U.S. policy has been not to impose a settlement against the will of the parties — and Washington's own interests are served by continuing to adhere to that principle. Thus, while the Foreign Minister agrees with Minister without Portfolio Gall's recent prediction that "a more intense period of political activity" is likely after the U.S. elections, he does not anticipate U.S. pressure in the direction — for instance — of the Rogers Plan, which Israel continues to oppose.

Western European governments too says Mr. Eban, are coming round to the view that it would be wisest to let things take their own course in the Middle East for the next few months.

It was difficult for me to tell some of our European friends that "Your best service would be political restraint" — which is a euphemistic way of asking them to keep out of Middle East diplomacy. But happily, the U.S. joined in to convince the Europeans that Egypt is gradually being pressured by circumstances to cross the negotiating barrier.

"The Europeans are now saying in effect: 'Well, we have our own views, but it isn't a derogation of our honour if we let things proceed on their own momentum for a few months — especially since the military situation is no longer so dangerous.'" Mr. Eban notes that France in particular has shown a marked weakening in its determination to initiate diplomatic action over the Middle East.

There was a report which quoted the Foreign Minister as telling his British opposite number, Sir Alec Douglas-Home, that "fortune has smiled on Israel's predictions." What, asked Yaakov

Reuel, was Sir Alec's reaction — and for that matter, the reaction of other Western statesmen — to that observation? Mr. Eban said Western Foreign Ministers had indeed recognized that Israel had been correct so far, "but sometimes there is a parsimonious stress on the words 'so far'."

Another quarter from which initiatives have been expected is U.N. Secretary-General Kurt Waldheim. But Mr. Eban states categorically: "There is no Waldheim Plan at present." The Secretary-General "has no intention of presenting anything to which the parties themselves are opposed."

Waldheim suggestion

Dr. Waldheim has asked — very tentatively — a suggestion for a Rhodes-type peace conference, with Israel and the Arab states participating under his chairmanship. Earlier this year the Secretary-General broached the idea of a Middle East peace conference with the parties and perhaps the Powers taking part, but he has since dropped the idea. Mr. Eban says that "the Powers" would have to include China, and Russian-Chinese animosity is now so virulent that any such conference would inevitably degenerate

into a slugging match between the two Communist giants.

Dr. Waldheim will certainly make no move until the current General Assembly is over, says Mr. Eban, and even then he will probably first wish to give the U.S. a chance to arrange "proximity talks" on a partial Canal settlement, which is a likelier prospect than a peace conference on an overall settlement. Israel is not opposed to a peace conference in principle — as long as it provides for meeting with each Arab state individually. (Israel wishes, however, that first priority be given at the present time to combating Arab terrorism.)

AMERICA'S vigorous defence at the Moscow summit of the principle of "non-imposition" was, in Mr. Eban's view, a major cause of the Egyptian ouster of the Soviets later in the summer. It caused "deep political disappointment in Egypt," adding to the dissatisfaction already existing on both sides with the Russian-Egyptian relationship. No, the Foreign Minister confesses, he did not predict the Soviet expulsion; he has yet to meet anyone who did. But there were

signs, even back in 1971, that all was not well between patron and client. Israeli analysts noted Egyptian disillusionment with the Soviets for not "delivering the goods" — not providing the latest offensive weapons on the one hand, and not delivering up Israel on a platter by diplomatic pressure on the other. Coupled with this was Egypt's national pride and her resentment of the presence of foreign troops. "Egypt's national mystique," says Mr. Eban, "is derived from the memory of the British withdrawal."

On the Soviet side, there was a feeling that their massive investment in Egypt was not being well used. There was also what Eban terms "a Vietnam syndrome" — a feeling that more and more men, more and more hardware were being poured in, without any real end in sight.

The Foreign Minister accepts the "unchallenged general assumption" that the Soviets will not return to Egypt on the previous scale. "I am certain," he says, "that the Soviets have not given up their desire to build up a strong position in Egypt. But looking back, they may well

(Continued on page 4)



Discussion this week at Mr. Eban's residence in Jerusalem. Clockwise from lower left are Mr. Eban; Foreign Ministry spokesman Avraham Avditar; Post Features Editor Ya'akov Keenel; Diplomatic Correspondent David Landau; News Editor Ari Raft; Elhan Bentzur, head of the Foreign Minister's Bureau; Post Jerusalem Bureau chief Shalom Cohen; and Deputy Editor Lea Ben Dor.

ON THE COVER: Russian-made T-64 tank, now incorporated into the Israel Defence Forces, photographed by David Rubinger.

Power and diplomacy

(Continued from page 3)

feel that they got involved too deeply." Economic and technical assistance were acceptable, but sending in troops and "flying around in Egyptian skies" went far beyond traditional Russian policy, which limits actual physical presence to the "confines of Russia's traditional continental *lebensraum*." The Soviets might well regard the Egyptian episode as an aberration and be seeking to return to their traditional policy. Sadat, on his part, could hardly invite them back again, having gained such enormous popularity by driving them out.

Mr. Eban agrees that Russia will now probably look towards Iraq and Syria as likely areas in which to increase its influence. There would be less danger of a confrontation with the U.S. there than in Egypt, he explains, and rapprochement with the U.S. is now the central plank of Soviet policy. Russia has an overwhelming fear of Chinese power and pretensions. It was the Kremlin's acute desire to avoid a confrontation with Washington which dictated its refusal to supply Egypt with heavy bombers. Delivery of the planes might well have put paid to the summit conference. The choice was between annoying Washington and annoying Cairo and Moscow, understandably, preferred the latter.

THIS, then, is the Foreign Minister's view of the general Middle East situation. Egypt's military option is effectively closed. The Russians will not endanger world detente for Egypt's sake. Success from abroad as a result of political pressure has failed to materialize, since the U.S. opposes an imposed settlement. Europe has not produced the hoped for initiative, and nor will Weidheim make any formal proposal until he has "cleared" it with the parties. An "epidemic of negotiation" is currently sweeping the world and Mr. Eban reasons that President Sadat, too, should succumb to it and agree to talk peace.

"Could he get away with it?" asks Lea Ben Dor. "Can he afford to do nothing?" Eban counters. "This way, he gets the Canal back and puts his civilian flag where it hasn't been till now."

"Rationally — and this is the weakness in what I'm saying — he should want to negotiate for a partial settlement. But rational actions are the least likely in the Middle East... And yet he'll have to show results. I don't know what aibi he can offer. He's always said he's waiting for something: for Jarling, for the General Assembly, for the summit conference, for a European initiative. Now he's waiting for the U.S. elections, hoping that after November 7 the setbacks of the last year will turn out to have been a ghastly dream. If November, December, January go by and his hope isn't realized — what can he say then? The easiest thing would be a Suez Canal settlement as it does not require a prior withdrawal from Israel for total withdrawal, or a surrender by Egypt of its basic positions."

And Rath: "Dayan talks in terms of a partial settlement lasting 10 or 15 years..." Mr. Eban: "I don't think they will accept a temporary line in Sinai for 10 or 15 years. But a Suez settlement would have a momentum of its own." The Minister outlines a fascinating hypothesis: if Egypt were to reach a partial Canal settlement with Israel, then Jordan would perhaps move towards a full peace agreement.

"Hussein seems ready to make peace — but without a territorial

compromise. But this might change after an Egypt-Israel arrangement. Now he is saying in effect: 'I would be a pioneer if I made peace with you unilaterally. You can't expect me to give up territory as well.' But I can't believe he really thinks he can have peace without foregoing some territory — even Jerusalem. However, if the Egyptians were to make the first move — everyone, the Americans, the Russians and ourselves, agrees on the primacy of Egypt in the Arab world — then Hussein could come in without being accused of changing the direction of Arab nationalism. He would no longer be a pioneer."

SINCE the Minister himself had acknowledged that no breakthrough to peace was imminent, we asked him what he thought ought to be done with the administered areas — particularly with the West Bank — until there was some development on the diplomatic front. Mr. Eban advocates "ambivalence."

"Not to remove the air of transience — that's not hampering us anyway. If we said to the Arabs on the West Bank 'You're with us forever' we would be forcing them into a national struggle and at the same time be losing support abroad. If I had to speak out, I would say to most of them: 'Your political destiny does not lie with Israel.' At the same time, says Mr. Eban, Israel should "develop commercial ties and human exchange" with the West Bank.

But we ask how long can this go on? What if Sadat is not man enough to take the plunge? Five years have already gone... "We have had less effect on the Arab territories than perhaps some of our accusers think. When I hear the charge abroad that we are 'inundating the territories,' I feel like saying: 'Do you know how many Israelis live outside the pre-67 border? A few thousand. We can't inundate anyone...'"

Mr. Eban's concern with demography shapes his outlook on the future of the territories in an eventual peace treaty. "There is no precedent in modern history of a state, 40 per cent of whose inhabitants do not love it and feel no loyalty towards it." He rejects the idea — mooted by Defence Minister Dayan — of integrating the West Bank into Israel while allowing its inhabitants to retain their Jordanian citizenship and voting rights. "It would be portrayed as a denial of rights: 'We have the territories — and they don't even become citizens.' It would look worse than the Greater Israel policy of keeping the territories and granting citizenship and equal rights to the Arabs. Also, formal exercise of the Jordanian vote doesn't mean much if your vote doesn't affect yourself, your own life, your village."

Mr. Eban is similarly unimpressed with the contention that if the West Bank reverted to Arab rule, Jews would, in effect, be denied access there. "I am not sure if this would be so if there were peace. They are getting used to the access for their goods, or for thousands of workers, or for people coming to visit their families or to bathe at Natanya. We could demand reciprocity, and they would want to visit Jerusalem — we'd play that card."

Mr. Eban subscribes, in general terms, to the "Allon Plan," which envisages the bulk of the West Bank — with the majority of its inhabitants — returning to Arab rule, leaving an Israeli corridor *enclaves* of military and paramilitary settlements along the length of the Jordan River. The Israeli soldiers on the Jordan should be able to prevent any

infiltration of terrorists from the Hebron? "That depends on the east. All the settlements founded across the 'green line' since the security considerations for example, the Jordan Valley, Pithat Rafiah — or in areas such as the Golan Heights, Sharm e-Sheikh or the Jerusalem district "which we have a high chance of retaining in peace negotiations." The map as it is now "almost proclaims itself," Mr. Eban declared. "It does not rule out the possible return of almost all the population and most of the territory."

Hebron? "That depends on the not exclude unconventional ideas..." Hebron could be an Israeli enclave in Arab territory. Why, then, could not the whole West Bank be an Arab enclave in Jewish territory? "Quantity matters," the Minister replies. A Jewish enclave would be one small exception. But the West Bank, with its million Arabs, surrounded by millions of other Arabs would not be an "enclave."

THE discussion about the future of the territories and the differences of outlook between ministers naturally led to questions about "the succession." Mr. Eban said that the Labour Party would try to persuade Golda Meir to remain as long as possible. He said that whether the elections were brought forward six months or not would not be an emotional question: there was objective justification for it. Mrs. Meir had proved her ability to keep the party and the coalition united. Since Mr. Eban himself also wants Golda to remain, he feels it would be "inconsistent" to discuss his preferences for her successor.

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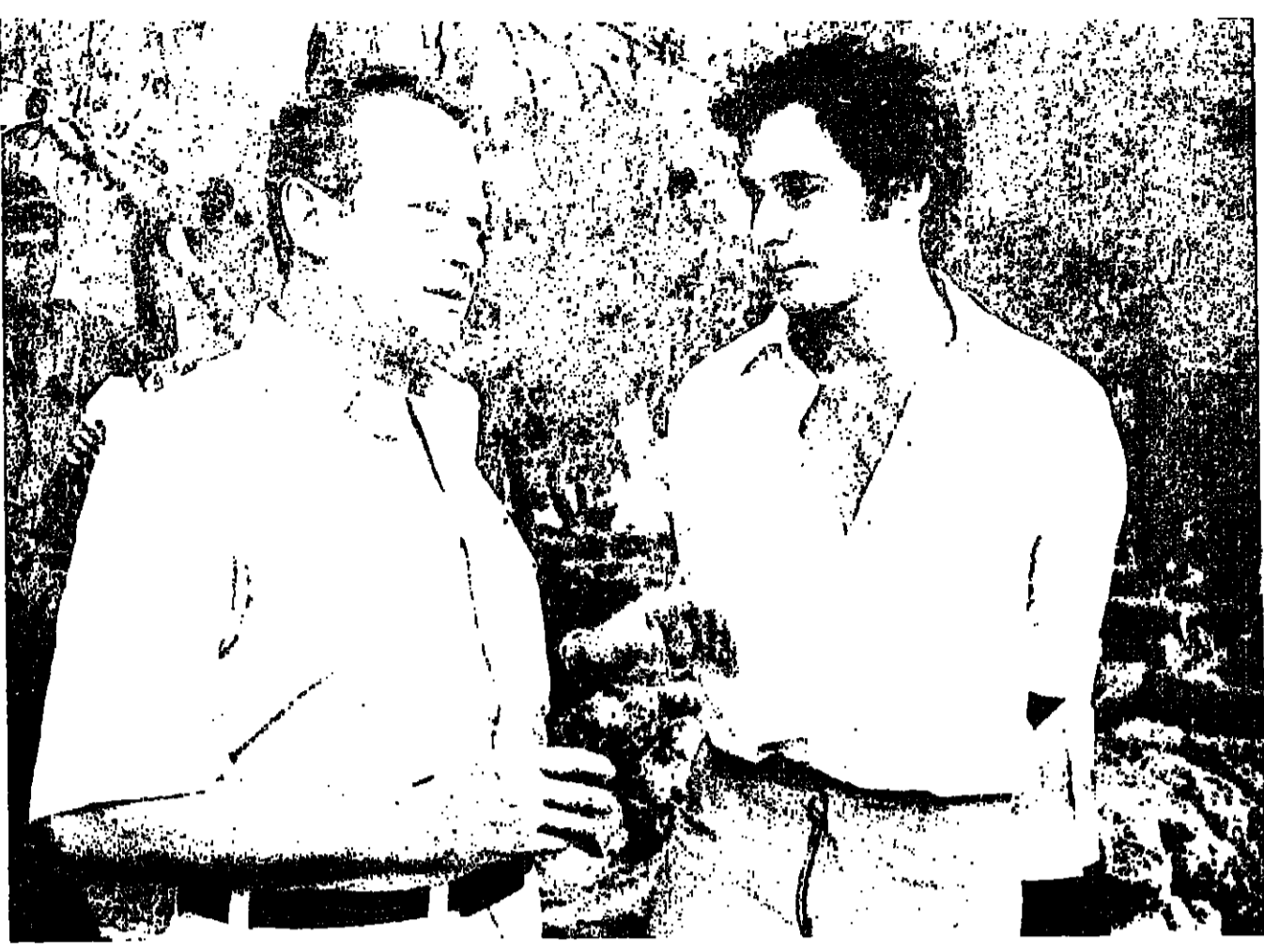
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Lea Ben Dor's Parliamentary Report

Elections are coming



Former Palmah commander Yigal Alon, who as Minister of Education is responsible for the publication of the book about the Palmah which caused a furore in the Knesset this week, pictured with Yoram Sadeh, son of Palmah founder Yitzhak Sadeh.

NOBODY could relish the terrible rumpus staged in the Knesset on Wednesday by Gahal against a pamphlet nominally on the Palmah, which has been published by the Education Ministry and distributed to teachers, but which also contains many critical and derogatory references to the IZL and Stern Groups of pre-State days, the two underground groups that fused into Herut in 1948. "Staged" is accurate, for while the emotion is genuine, the pamphlet is prepared and organized with members taking turns to keep up the heckling. The publication is uncharitable, and in a fundamental sense, also illogical.

Ben-Gurion was driven in the early days of the State by an urgent sense of what he called *wasmichut*, or the need for building a state, not a party, a movement, or a class-bound society. Military organizations owing loyalty to political parties are divisive, and the opposite, the synthesis of *wasmichut*, he was willing to have the arms-laden "Altalena" sunk on Tel Aviv beach rather than have it deliver its arms to the IZL, or even to negotiate with them on how the arms should be divided out. That would have meant recognizing this group as an equal partner to the state he headed, and thereby splitting it. It was an unexpected sequel for most people that he should also have broken up the coherence of the victorious Palmah units, and have them absorbed in the army on an individual basis. The seed of anti-Ben-Gurionism in the labour section was sown at that time.

The Palmah, Israel's first full-time soldiers while the Mandate was still operating, were a favourite child in the light of hindsight, many people would agree today that if the Palmah had been permitted separate existence, based mainly on Abuh Haavoda kibbutzim, there would have been a built-in split in the Israeli Army from the beginning, and that we are extremely fortunate that this was avoided. Mr. Yigal Alon, ex-Palmah leader, is entitled to believe that the development of the army was retarded by this decision, but this retardation cannot have been very serious in view of the army's quite extraordinary success in every subsequent battle. If it had not been retarded, how much better still could it be today?

In any case, the view is acceptable to an ex-Palmah man, but his expression can be challenged by the public was not quite clear

what was going at the time such a shocking waste was displayed by the parties in the elections of 1965, when the late Levi Eshkol was anxiously preparing the Labour party to re-elect him against the unknown strength of Mr. Ben-Gurion's newly formed Rafi party. There were bus rides up and down the country for all who wished to go, public performances, a whole circus that cost untold millions, and all the other parties did their best to compete, and some of them have been nursing their debts ever since. The Labour money came from the big cooperatives and industrial and commercial firms, and it was only later, after the elections were over and Labour was back in power, as it always had been, that people began to ask themselves what all this money had really been spent on, and who would ultimately pay it. The principle of open public financing was closely linked with control of election expenditure, and by this means appealed to all sides.

The Labour Party was relieved at the idea of being able to spend less, and knowing that the others would be forced to spend less still; smaller parties like the National Religious Party was equally relieved at the thought that when election came the agonising business of having to be borrowed in the certainty that it could not be repaid. When the idea was raised before the 1969 elections the public would have needed some time to digest it, but this difficulty never arose because it was not consulted. The temporary election finance law was badly marred by some horse-trading that let Gahal keep the money for three members that had broken away, while at the same time awarding the sum over to the breakaway group. All again to the breakaway group. All of this has been fixed now, with the parties to get a 50 per cent advance before the elections, with the rest to be paid after the results are in.

LABOUR and Gahal at each others' throats did not make a pretty picture. The extraordinary thing is that it looks no more attractive or natural when they get together and doves and hawks go together in a single birdcage for the purpose of providing public funds for the election. Mr. Yisrael Kargman, a Labour spokesman who has little time or sympathy for other points of view, gets on the platform and presents a law jointly with Dr. Ezer, the Gahal economic spokesman, who is equally deaf and blind to any argument but his own, and the Minister feels that something is profoundly wrong. Is it not enough that Labour stretches from Mr. Meir Yaari (Mapam) on the left to Land Mordechai Surkiss on the right, and from Histadrut Secretary-General Mr. Ben-Aharon to Finance Minister Sapir, without taking in the whole of Gahal as well? The agreement is largely agreed on the principle, and can afford to be indifferent to the fact that the public is not yet persuaded of the merits of paying the operating expenses of the political parties.

MR. Uri Avneri (Olam Hazeh), who has become absolutely deaf to criticism as the result of being a much-criticized one-man minority for too long, came up with an ingenious proposal. The subvention should be calculated in accordance with the number of seats a party won in the Knesset, because that favoured the big parties. It was the small parties that needed funds to put their views across — or they would always stay small — while the big ones were

already sufficiently well known. THE law will go through and the elections will be run, comparatively speaking, on a shoe-string. It is almost impossible to check all forms of expenditure, or to discover where every agora obtained by the big parties has come from, but the days of the big election circus are over. It should not be settled on the Old Boy system among the Knesset Members by themselves, when what is involved is their convenience. It can be argued that anything an elected body decides by vote is "democratic," but where cash for the parties or the members is involved there should be some contact and consultation with the public if the Knesset's freedom to get together and vote themselves more money is not limited in any way. One of the Ministers' drivers once joked with me, "they don't have to go on strike, they can decide 'their own pay.'" (Which is modest.) But one does not like the Government and the Opposition to get together in this cosy way on their own affairs: it is against nature and reminds one unpleasantly that the step from democracy to one-party dictatorship is very short.

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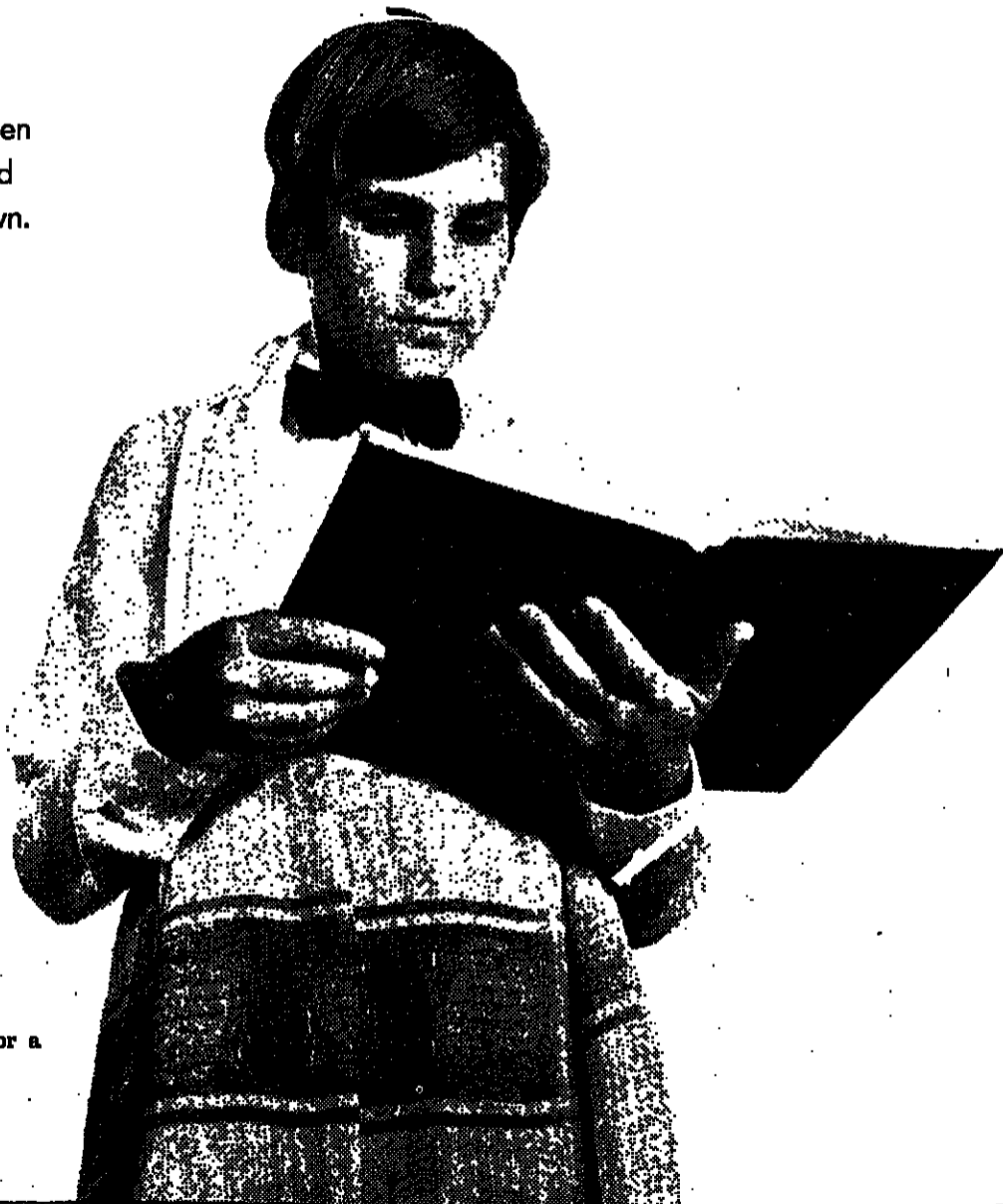
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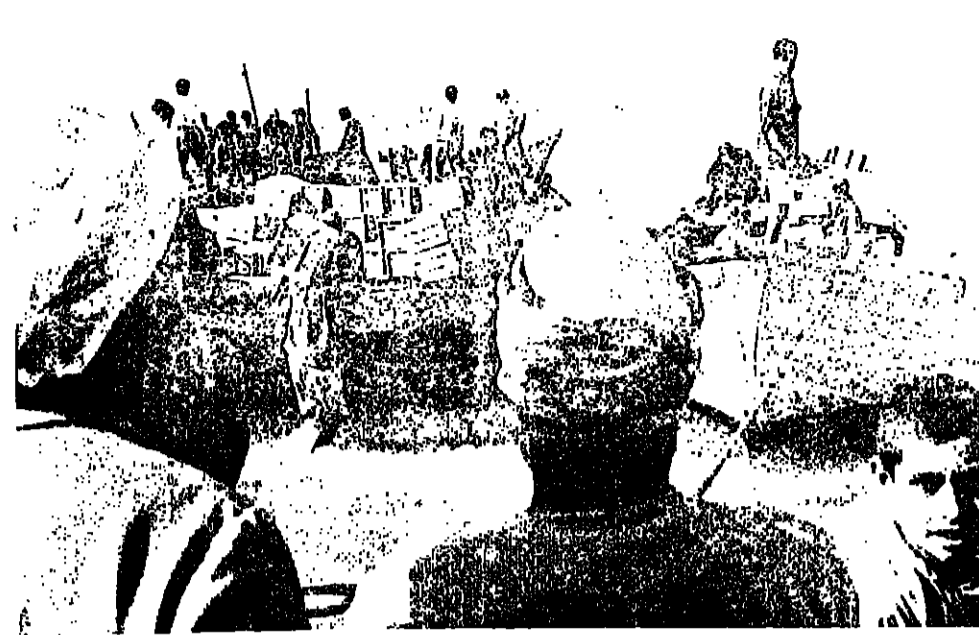
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Gaza port: increased volume, despite loss of "free port" status. (Newapnot)



Shati refugee camp: municipal services and political rights. (Rubinger)

Gaza after Shawa

DASHAD Shawa's decision to defy the Military Government over the question of the incorporation of Shati refugee camp into the network of Gaza's municipal services came at a time when many were hoping that the inhabitants of Gaza and the camps were at long last seeing glimmers of light in the darkness. Few people anywhere have been called upon to endure the long agony of the Gazans: between 1948 and 1967 they were cut off from any hinterland, isolated in inglorious lack of splendour: for more than three years after that, they had to endure the anguish of terror and counter-terror. With the virtual elimination of the terrorists by the Israel Defence Forces, the crossing of the "green line" by 40,000 Gazan workers, and Shawa's success in developing the town and establishing contacts with Jordan it seemed that the immediate future was bright. That future may still develop as expected, but it is a pity that prosperity will come as a hand-out from an appointed Israeli official, and not as a result of Shawa's own courage, ability, and initiative.

There are 350,000 Arabs in the Gaza Strip, of whom over 200,000 are refugees, living in eight camps. The city of Gaza has 120,000 inhabitants, about half of them being born Gazans, the others people who came to the city from various parts of Palestine before and during the 1948 war. The people living in the town are not regarded as refugees, even though they may have fled to Gaza.

The eight refugee camps are: Shati in Gaza itself, on the sea-shore, with 27,000 inhabitants; Jabalya and Dir el-Balah, just outside the city; Boreij, Mu'azzi and Nasserat in the South; Khan Yunis and Rafah, the last named, with 40,000 inhabitants, being the largest. The municipal councils of Khan Yunis and Rafah without a murmur of entertaining Shawa's dark fears of a deep Israeli plot, agreed last month to provide services for their neighbouring camps.

During the 19 years between 1948 and 1967, the Gaza Strip was under Egyptian military rule. The people enjoyed no political rights, not even municipal: despite the existence of a city hall, the Egyptians ran the place as one of their military camps. Few Gazans were allowed to cross the Suez Canal into Egypt; special permits were needed, and these were awarded with a niggardly hand. Hemmed in by Israel and the Sinai Desert, the

Haj Rashad Shawa, one of the most interesting Arab political leaders to gain prominence since the June, 1967 war, has been dismissed from his post as Mayor of Gaza. Anan Safadi and Philip Gillon fill in some of the background of Shawa's dispute with the Military Government.



(Israel Sun)

Gazans were left to stew in their misery.

The camps, apart from polling, were left entirely to Unrwa. Since the conditions were so appalling, and misery and frustration so rampant, crime was widespread, and controlling it involved frequent curfews and the imposition of harsh measures.

Until 1948, Gaza had been prosperous, its primary sources of income being citrus and fishing. It was also an administrative and commercial centre of some importance. Many Arabs moved there in search of a higher standard of living. The refugees who flocked into the city as a result of the War of Independence came mostly from Jaffa, Migdal, and the southern towns and villages of what became Israel.

Isolation naturally brought grave economic consequences, although citrus-growing and fishing went on. To ease the burdens of the Strip, Egypt's late President Nasser gave the city some of the privileges of a free port: imports restricted in Egypt because of the austerity, could flow through Gaza. Goods came from all parts of the world, ranging from Mao's China to the U.S.; Gaza served on a minuscule scale as the Hong Kong of Egypt.

Wealthy Egyptians went there to buy; shrewdly arranged to have

their conferences in Gaza, so that they could bring presents home to the ladies.

The Egyptian armed forces, although always in large concentration there, also spent considerable money in Gaza, thereby contributing to the town's economy. And local young Arabs, who had left home to work in the oil-rich states, dutifully sent money to their parents and relations in the Strip. But, if these parents were refugees, they were scared to spend the money on improving their living standards, lest this should endanger their very precious status as refugees with Unrwa. The money was hidden away, while they went on asking out an existence on Unrwa handouts. For political reasons, the Arabs decided that the Gaza Strip camps must remain static until they recovered their "rights."

The result was that the camps in the Gaza Strip remained frozen in a general sea of isolation, a general point of misery and degradation. One of these camps was Shati.

The refugee camps on the West Bank, apart from that near Jericho, had a different fate. Having been incorporated within Jordan, people were allowed to travel, to work, earn money, and receive money from abroad, without

Unrwa or anybody else prying into their financial affairs, to decide whether they qualified as "refugees" under the Unrwa definition. They were not afraid to spend money on improving their homes. Many of the camps, therefore, took on the character of satellites or suburbs to nearby towns.

One remarkable feature is that the Arabs in the camps, contrary to the anticipations of some sociologists, had not developed a "refugee mentality." It had been suggested that they would prefer to live in misery on Unrwa handouts, and to talk over coffee about their grievances and their dreams of some day returning to their lost homes. Instead, they buckled down to work with will and energy; they relished the opportunity to earn plenty of Israeli *lirat*, which they could spend on bettering their standards of living. Under Egyptian rules money was confined to the few; under Israel's Military Government, the workers — including the refugees — have never had it so good.

Israeli policy has crystallized: it now seems clear that the Gaza Strip will never go on its travels again, even if there are some who do not openly advocate annexation or incorporation. Terrorism has been defeated and the border between pre-1967 Israel and the Strip has lost its rigidity: Gazans no longer need permits.

In this atmosphere of political permanence, tranquillity and prosperity, there had been no

clear decision to annex or merge by *omnibus* or hold forever: Israel was then in the middle of expectations, a political solution seemed possible. Hence there was a tendency to maintain the *status quo*, to keep the Gaza Strip negotiable, and not create many new facts that might become an obstacle in any deal. As far as the refugees were concerned, the official policy was that of Prime Minister Levi Eshkol — they were a world problem, not an Israeli one.

Nevertheless, the economic and social problems of the refugees were examined by Israeli experts. And gradually, imperceptibly, the Arabs of the Strip began to get permits to cross the "green line" to work in booming Israel. This drift began even before it became an official policy. Once it was given the blessing of the authorities, it became a flood.

For some time, the efforts of the terrorists were aimed at preventing Arab workers from going into Israel: their targets became buses carrying labourers, and Labour Exchanges, through the vigilance of the Israel Defence Forces and the determination of the Arabs to work, this terrorist drive failed. Until recently, 20,000 Arabs from the Gaza Strip crossed the "green line" through the Labour Exchanges, and 20,000 did so unofficially.

GAZA'S isolation seemed to have come to an end in June, 1967, when the ties with Egypt were severed with startling suddenness by the Israel Defence Forces. The frustration and aspirations of some of the refugees found an outlet in terrorist activity; for three grim years, the Gaza Strip, in general, and the refugee camps in particular, were notorious centres of terrorism. The Military Government was throughout those three years primarily preoccupied with restoring order. The population was hostile to the Israelis; Mayor Ragheb el-Alami and his council were summarily dismissed because of their reluctance to accept the situation. For about a year later Gaza was administered by an appointed Israeli, Uri Chechick, a former deputy mayor of Ashkelon, who is now back replacing Shawa.

The political future of the Gaza Strip was uncertain throughout this period. There had been no

(Continued on page 8)

GAZA

(Continued from page 7)

perity, it was only natural for Israel to turn to the question of municipal services for the camps. It was also inevitable that the authorities should suggest that camps geographically within urban limits, should get their services from the cities concerned. Technically, it is hard to conceive of any other practical solution. Shati must either be served by Gaza or do without.

Shawa has decided that the plan has sinister political implications. It must be stressed that his opposition to the Gaza City Council assuming responsibility for Shati is not based on technical or financial or social arguments — the objections are entirely nationalistic and political.

SHAWA is one of the most remarkable leaders to emerge among the Palestinians. A graduate of the American universities in Cairo and Beirut, he is no dreamer or braggart, no demagogic feeding his followers on distortions of the present and visions of the future. His family has lived for six centuries in the Gaza Strip, and has produced many of its leading citizens.

During the last period when Gaza was under Uri Chochick, a delegation of 8,000 Gazans called on Shawa, bearing a petition ten metres long, signed by a host of citizens, which implored him to take on the office of mayor. With some hesitation, he agreed.

Few posts in the world can be as difficult as that of Mayor of Gaza. On the one hand, he cannot work without cooperating with the Military Government; on the other hand, he is under constant pressure from the Arab governments and the terrorists. It is like being a trick rider in a circus, riding three horses at the same time. Shawa has managed the feat until his dismissal with distinction.

He gained the confidence of Minister of Defence Moshe Dayan, even though he made his views clear at all times — he believes that Gaza is Arab, and must remain Arab. His own dream is that the Palestinians should get some sort of state, perhaps federated to Jordan under a revised version of Hussein's federal scheme and living in such peace and cooperation with Israel that Israel will even grant a strip across the Negev to the Palestinians to link the Gaza Strip to the West Bank.

He broke through the curtain of Gaza's isolation by visiting Hussein and obtaining authority to issue 3,000 Jordanian passports to Gazans, a move for which he also got the approval of the Israeli authorities who appeared to have had no objection against the Gazans holding some official Arab identity which is recognized internationally.

In the municipal sphere, he has doubled the ordinary budget from IL2m. to IL4m. with a development budget of IL3.5m. He proposed to cover the difference by increasing rates; he also planned to get government loans and grants. On a trip to the Arab states, he sought markets for its citrus and other goods and capital for Gaza's development into a booming area that will not depend on labourers crossing the "green line." He got rid of a lot of municipal deadweight by reducing the staff from 446 to 370. His sewage and water master plans, involving IL30m. and IL7m. are models of their kind.

Shawa's relations with the Israelis came under strain when terrorist leader Ziad al-Husseini committed suicide in his home, where he had been hiding for about a month. Shawa justified the giving of sanctuary to the

fugitive on the grounds that he had acted with good faith and without evil intentions, he had been negotiating at the time with the authorities to get peace in the Strip by inducing terrorist leaders to leave it peacefully. He was under extraordinary difficulties because of the security situation, and he was obliged by Arab tradition to harbour a man seeking sanctuary. After obtaining advice from the Attorney-General, Mr. Dayan accepted Shawa's explanation.

Through manoeuvres within the framework of leadership Shawa displayed great personal courage, integrity, and independence of mind. He has ignored terrorist accusations that he was a collaborator, and Egyptian criticism that he was a lackey of King Hussein, and was not set running by the bid on his life some two months ago. In regard to Israel, he has made no secret of his passionate belief that the Gaza Strip is not Israel and never can be; he has opposed the establishment of Nahal posts, and the deportation of Bedouins and refugees from areas in the Strip. He made no secret of his belief

that the Israeli occupation should end. Nevertheless, he has worked with the authorities for the betterment of Gaza, which is booming. Its port is expanding, its streets humming with life. Mr. Dayan has said that he does not care what Arabs think or say or write, as long as they do not act contrary to the security of the state.

The question that has arisen this week was whether Shawa's refusal to incorporate Shati constituted such an act? Some Israeli observers believed it was, while arguing that Shawa not only should go, but even be deported. But it is as difficult to see why it should be so interpreted as it is to understand why Shawa should have chosen this issue as one of national and political importance.

He has argued that granting municipal benefits to Shati will endanger the political rights of the refugees, will lead to the world forgetting their claims. It is hard to understand this contention. Giving a man water and sewage and streets does not affect his political status in any way. It is true that such provi-

sion will reduce his misery, but many people think that a man like Shawa should realize that the policy of isolating the refugees in misery in the camps did not succeed for 20 years, and is not likely to succeed now. It is very much out of character for a man like Shawa to accept the creed of using the refugees' misery as a political pawn.

If there is any merit in such a creed — which there is not — the cause is lost in any case. All over the West Bank, refugees are leading normal lives, their camps transformed into villages enjoying municipal services, without the people concerned abdicating an iota of their political aspirations or national beliefs. If the refugee issue ever gets on to the agenda of a peace conference, it is hard to believe that their claims will be lost because Shati has water and electricity.

It is a pity that Shawa has chosen this issue as one on which to make so firm a stand. During a period when the terrorists have been dealt such hammer blows by Israel and Hussein, and Sadat's leadership is in eclipse, the

Arabs have need of men like Shawa, academically trained and possessed of sense and judgment able to talk to the Israelis, without abating a whit of their national dignity and pride. Shawa seems to think that he has mounted an Arab steed to charge the camps of the foes of his people. But in reality he is charging like Quixote at windmills.

In any case his decision serves neither Gaza nor Shati. For, neither place is really interested in being run by the Military Government, nor for that matter is this the Military Government's interest. But until these truths sink in there will probably be no alternative, and the Military Government will implement the plans that promise to improve services in the area.

Once the benefits of this for the refugees and Gaza are clearly seen, perhaps Shawa and those that think like him will understand that water and electricity can and should be apolitical, and political leadership, especially by someone like Shawa who has the confidence of his citizens, provides room for such distinctions.

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The Yugoslav experiment: successes and problems

By
Dr. GALIA GOLAN



YUGOSLAVIA has been the most innovative and daring of the European socialist countries, but there is some question as to the success of this unusual experiment. Recent reports speak of trials and purges; observers hint at disintegration of the multinational federation; Belgrade students complain of the rebirth of capitalism. Together with this, the Soviet Union sits — perhaps not so idly — by in hopes that Tito's heirs will find solace only in the big brother to the East.

It was to this complex of problems and impressions that I tried to address myself on a recent trip to Yugoslavia, with the idea of comparing it with the more orthodox socialist countries. If one remains on the level of such a comparison, there is little doubt that the Yugoslav experiment has succeeded. The general atmosphere in the country is one of freedom — freedom to travel, freedom to hold dollar accounts, freedom to open a small business, freedom to speak one's mind. The economy appears to be booming; attractive stores are filled with both imported (Western) and local goods. Prices relative to salary compare favourably to those in Israel and housing is modern and increasing in supply. In fact, the major cities bear strong evidence of the plentiful contacts with Western Europe — so much so that one can become disoriented: is this a Western or a Communist country?

The question is not an easy one to answer, for the Yugoslav experiment, while ever changing, rests on three innovations: a competitive "socialist" market system; self-management by workers; and near total decentralization of economic, social, cultural — though not entirely political — power. Moreover, a certain degree of planning must be maintained, creating a constant struggle between central controls, through taxation and fiscal policy, and free competition. In addition, politics (even of the Western, "wheeling and dealing" type) intrudes with certain local governments — for example, by the grant of advantages, or intervention in the economic process. None the less, the overall thrust of the almost constant flow of new regulations and changes is towards a freely functioning market.

Market functions

The socialist market system is based on competitive enterprises which, though owned by the state, must stand or fall according to the market, i.e., they must produce according to supply and demand, catering to the public's desire regarding quality and variety. This competition is sharpened by the existence of private firms (permitted to employ members of one family and five additional persons) and foreign goods. Indeed, foreign investment is permitted, so long as 51 per cent of the company remains in Yugoslav hands. With such a "market" system, prices are, theoretically, flexible; wages are borne out by the enterprise or factory itself. That is the model, and it has been copied, with certain modifications in Hungary and, briefly, in Czechoslovakia. Like all models, it has its flaws in practice. The government is not willing to see a plant fail and any number of measures, including subsidies, are used to compensate for failure to meet competition. Prices and wages cannot be permitted to rise haphazardly, so occasionally — fairly frequently — the government imposes ceilings or reductions.

Regime's pride

The system of self-management, designed to run the competing enterprises, and indeed all enterprises in the country, including schools, museums, hotels and businesses, is the pride of the Yugoslav regime. Yet it, too, is far from perfect in its implementation. The self-management system means, simply, that an elected council of workers owns an enterprise for a two-year period, chooses the members of the council themselves, appointing a manager and a managerial board. One soon discovers that the pertinent question regarding this system is not: do the workers really manage themselves, but rather, why do the workers not really manage themselves?

The answers vary, but they fall into several broad categories. The phenomenon apparent almost everywhere is management by

white-collar workers and the manager himself, who often holds his job for many years, receiving a decidedly higher salary than his workers. Some say this is because of the low level of the workers' general cultural-mental development. Workers are not equipped to handle the complex problems of management, and therefore hand over their rights to the manager and his bureaucrats.

This thesis is supported on one side by the contention that modern technology naturally breeds rule by bureaucracy and technocracy; while on the other side it is argued that the workers themselves are in fact peasants (with families still living on the land), who cannot be bothered with the paraphernalia involved in exercising their rights. Akin to this is the explanation that the workers are lacking in a political culture or tradition of participation. Most of the peoples of Yugoslavia are of an authoritarian socio-political background, unused to and uncomfortable with the formal, organized intricacies of democratic participation. Then it is also said that the workers forgo their right to rule out of frustration, a feeling that their voice will make no difference.

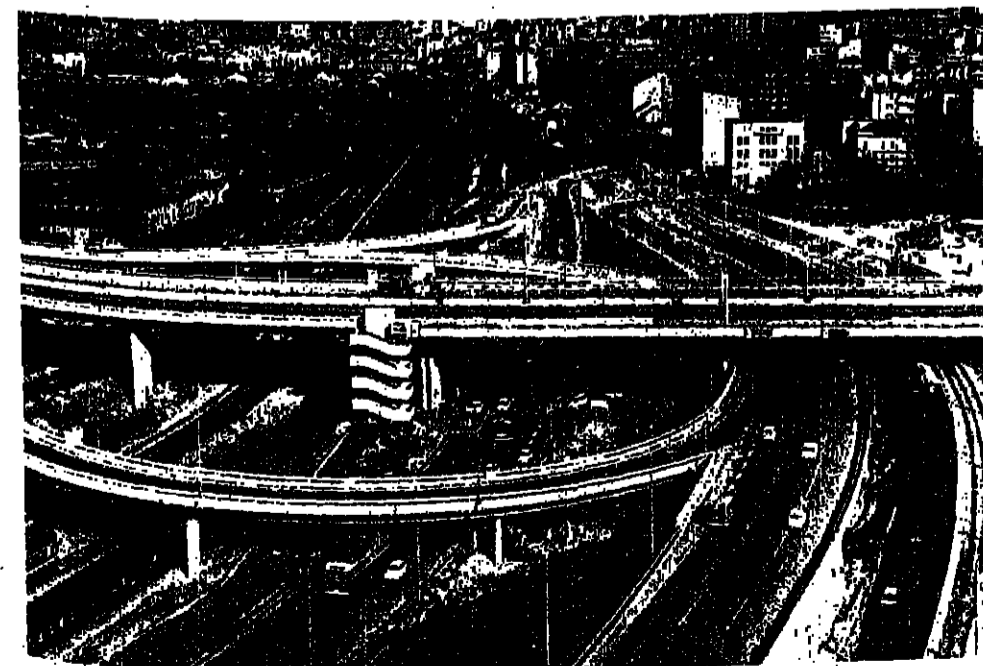
This is generally attributed to the fact that there are still many people — both in the political and in the economic spheres — who are wedded to the old Stalinist concepts that held sway in Yugoslavia until 1948. These people continue to impose an autho-

ritarian system, thereby interfering in and destroying the system of self-management. Whichever of these explanations one accepts (and I suspect that a combination of several, if not all, would be the most accurate) the fact remains that it is more than propaganda when Yugoslavs maintain that their system provides — at least on paper — greater rights than are actually exercised.

Decentralization

This may be partly due, paradoxically enough, to the third innovation, the almost total decentralization of the country. The level at which decisions can be made having been lowered, the possibilities have increased for local political bosses to control their little "fiefdoms." Indeed, decentralization, intended to permit greater participation, has led to two major problems. The first of these is the fact that local autonomy is so great that within one city there may be school systems with different curricula and different hours; and medical facilities may vary drastically, both in cost and quality, from one hospital to another. Attempts by the central government to bring

(Continued on page 10)



Modern interchange at approach to Gazelle Bridge over the Sava River in Belgrade.



President Tito introduces Queen Elizabeth II to his wife, Jovanka.

YUGOSLAV EXPERIMENT

(Continued from page 9)
 order to this often chaotic picture arouses protests against interference in the system of self-management and market socialism. And as this accusation is, basically, valid, some armies have introduced their own system for coordinating the various workers' councils.

This, however, demonstrates the second problem of decentralization: the power allotted to the individual areas or republics within Yugoslavia. This indeed is considered by many — primarily outside Yugoslavia — to be the major problem facing the country today. Recent constitutional amendments, in keeping with the principle of decentralization, have granted the five individual republics greater economic-social-political responsibility, with the result that not-so-intent national rivalries have once more burst into the open. These rivalries, the product of centuries of varied development, influences, and traditions from one republic to another, are felt mainly (though not solely) in the economic sphere. The economically and culturally more developed Slovenia and Croatia resent "supporting" the more backward Serbia or Montenegro. Thus, the riots in Croatia in 1971 revolved, to some degree, around resentment that foreign currency earned for the most part by Croatia should go into the federal budget, to be divided equally throughout the country. Croatian grievances reached such a pitch that Tito accused the Croatian Communist Party of having fallen into the hands of nationalists and separatists. He introduced a swift purge and a system of controls that made Croatia resemble the other Eastern European countries rather than the rest of Yugoslavia. While these controls probably are temporary, current trials of those involved in the Croatian events indicate Tito's continued concern that decentralization can go — and has already gone — too far.

Nationality problem

As to whether the persistent nationality problem will in the end destroy the federation (as it almost did in 1929), Yugoslavs are usually sceptical. Most people feel that even after Tito dies, the common fear of Soviet domination will bind the antagonistic nationalities together. None the less, there are Croatians who accuse the Serbs of wishing collaboration with the authoritarian Slav friends, the Russians, just as there are Serbs who accuse the Croats of seeking collaboration with the Russians in order to dismember Yugoslavia and create an independent Croatia. While it is true that the Russians do encourage Croat separatism, even to the extent of helping the fascist Ustashi, and that there are some Serbs who prefer the Bolshevik method of rule, relations with the Soviet Union are subject to a different set of criteria entirely.

THE negative attitude towards the Soviet Union is one of very few unifying factors in Yugoslavia. The Croats or the Serbs who find common cause with the Russians are today few and far between. Indeed, the overriding feeling is that whatever the situation in the country, and whatever the future, one must never let the country fall under Russian domination again. This said, Tito is none the less currently pursuing a rapprochement with Moscow. Such rapprochements — like internal liberalizations and clampdowns — have been periodic over the past 18 years, initiated some-

times by the Russians, sometimes by the Yugoslavs. The pressure one seems to have been prompted by economic requests which had fallen on deaf ears in Washington. Some Yugoslavs fear that they may now become economically dependent upon the Soviet Union, but there is little in Yugoslav foreign policy to justify such a fear, for the country's major interest continues to be independence. Leadership of the Third World remains one of Tito's great ambitions, and Yugoslavia's moves are dictated by apprehension of Soviet gains in this arena.

Support for Arabs

Thus, Belgrade supports the Arabs in the Middle East conflict despite a history of active interest in and even enthusiasm for the Jewish state. The population itself has remained impressed with Israel, almost contemptuous of the Arabs. People tend to explain the great gap between public sentiment and official policy by pointing to Tito's personal attachment to Nasser and, by extension, the Egyptians, and to his continued hopes for a Third World bloc. A more sophisticated explanation of Yugoslav policy in the Middle East holds that the Yugoslavs must struggle to maintain goodwill and possibly some influence in Egypt, lest the Russians achieve full control there. And it must not be forgotten that the Yugoslavs view a Russian free hand in the Mediterranean with almost as much apprehension as do most Western states.

When one comes to realize the vast difference between popular feeling and official policy in regard to the Middle East, one begins to think about the whole seemingly free system in Yugoslavia, and to wonder whether there is genuine freedom of expression and participation, through the self-management system, in the political sphere.

As in the economic sphere, a great deal of self-management and decentralization exists in the political sphere — at least theoretically, and theoretically there is room for competitive ideas. But even officially, there is no room for competing political groupings and no freedom to organize for political purposes beyond the authorized organizations, such as the trade unions and the Socialist Alliance — both of which are more or less appendages of the League of Communists. Nevertheless, the Yugoslav regime is not at all times, nor in all things, a dictatorship. The Party has decentralized its power; and the degree to which its members may intervene in everyday affairs — to dictate a plan or a curriculum, or propaganda — depends to a large extent upon the situation and the individuals involved. Thus, in a period of crisis, such as the recent Croat upheavals, the Party intervened swiftly and massively. On the other hand, intellectuals may at a given time find themselves with greater freedom in Slovenia than, say, in Croatia or Serbia, because of the people holding power in those particular republics or specific institutions in them. In vain does one search for simple generalizations, such as that Serbia is conservative, Croatia liberal. The situation and the personalities dictate the policy — except, of course, where Tito himself finds the matter important.

There is, however, a surprising absence of complaint about the limitations upon political activity and the instability of the oft-changing internal political line. This may be explained on one level by the relative well-being of the population — at least in

the cities — the all-important freedom to travel, the availability of Western goods, literature, culture, and tourists, and the possibility of movement and speech within the country generally, free of police supervision. On another level, it may be explained by a certain political culture common to most Yugoslav peoples, i.e., a tradition of individualism and a tendency towards anarchism in the face of authoritarian rule. There is no democratic tradition to speak of in the country, nor any tradition of orderly participation and collectivism. It may be, therefore, that the people accept the political limitation as an expected, somewhat mild, form of authoritarianism and prefer to operate on an *ad hoc*, individual basis (with wheedling and dealing and *protektzia* the order of the day).

This rather than demanding change or exploiting to the full those possibly cumbersome and slow yet democratic processes which are available to them through self-management. Moreover, when one compares the lot of the Yugoslavs to that of the Rumanians or the Poles, for example, one can hardly blame them for refraining from pushing too far.

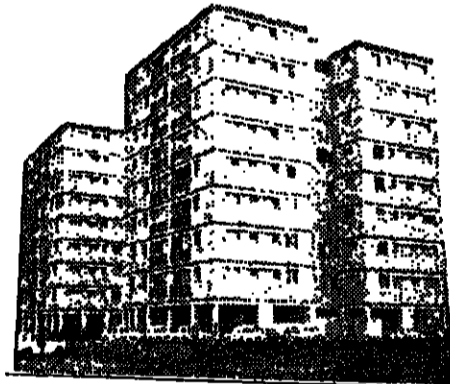
Open questions

This is not to say that all is contentment in Yugoslavia. In addition to the quite serious nationalities problem already mentioned, there are many conflicts and questions connected with development and progress. There are the students who feel that Marx has been abandoned; there are the Party people who think that capitalism has been restored; there are the intellectuals who complain that bureaucracy has replaced humanitarianism; there are the architects of the Yugoslav experiment who despair over the many impediments to its smooth functioning. And there are those who feel unable to

publish or produce anything but the currently accepted line and others who feel that the population is being bought with Western goods and methods at the expense of spontaneous social progress and egalitarianism. Workers, too, complain of low wages and the need to do more than one job to make ends meet. Inefficiency plagues the market system possibly almost as much as it does the bureaucratic command economies. The list of difficulties is endless; but comparing it to the overwhelmingly politicized, centralized, authoritarian societies of the Soviet bloc, one cannot but feel that Yugoslavia has come a long way and that it holds a great deal of promise for socialism — subject to the trials and tribulations of a developing, Balkan, multi-national, one-party state.

Dr. Galia Golan, lecturer in Political Science and Russian Studies at the Hebrew University of Jerusalem, has written two books on Czechoslovakia. She is now at work on the comparative study of problems of Communist rule in Eastern Europe.

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Science against the criminal

More and more sophisticated techniques are being developed to fight crime. HELGA DUDMAN tells something of them.

THE B.B.C. interviewer wanted to know "Can you experts identify, by their handwriting, the senders of envelopes containing explosives?" The man he was questioning was one of three Israelis who attended the Sixth International Meeting of Forensic Sciences at Edinburgh last month.

"I'll be glad to answer any questions I can, except that one," replied Dr. Arie Naftali. "I've no intention of giving any hints about our techniques."

Even without that particular query there was, to put it mildly, no dearth of subject matter for Dr. Naftali, physician and former police officer, and his Israeli colleagues — Professor Heinrich Karpus, toxicologist, and Professor Ervin L. Fisher, chemist. For while violence is increasing the world over, helped along by technological advances, the techniques for investigating and analysing crime are becoming more and more sophisticated.

The three Israelis at Edinburgh represented three of the nine fields which now make up the forensic sciences (formerly called forensic medicine): chemistry, toxicology and questioned documents, which are Dr. Naftali's speciality. In addition there are biology, criminalistics, dentistry, jurisprudence, pathology, and psychiatry. The delegates from over 30 countries who attended the conference heard something like 300 papers.

Choice of location
 Violence even determined the location of the meeting, which had been originally scheduled for Belfast. Conditions there necessitated the move from Northern Ireland to Scotland. Violence, or at least its spectre, also determined the choice for the association's next meeting, for which Jerusalem had been proposed. Australia) were rejected and Zurich was selected.

But psychiatrists from Belfast were in Edinburgh in force with such papers as "Aggressive Behaviour and Depression in Belfast."

THE complexities of the tools of violence today, and the counter-complexities of the tools of law and order, are positively mind-boggling. Here are titles of some other papers read at the meeting: "The survival of seminal constituents in the human vagina" and "Medico-legal applications of red cell enzymes polymorphisms in Japan" from the Biology section. In Toxicology, "Changing patterns of poisoning in India" and in Pathology, "Suicides in Geneva."

I understand you are going abroad in the near future. I hope you have a pleasant journey and if by chance you are in London, I am so sorry to have to be returning your papers, untouched.

Two samples written by the same person in different emotional situations. The upper is in a normal, relaxed mood; the lower, in a tense condition (in this case—following immigration to Israel). The principle shown here played its part in a local court case involving a disputed will. The heirs contended that the lawyer

mechanization in modern life." Only here and there do the Pathology papers reveal the classic crime-story atmosphere: "An account of a case of methanol poisoning in a middle-aged female." "Homicide without any visible mark of injury." "Problems of scuba diving." And of course the pathologist and the drug scene: "Evidence of permanent brain damage and other neuropathologic findings in narcotic addicts," from an American expert.

But pathology also permits a humanistic approach. It was made by Israel's Professor Karpus in a paper on the history of forensic medicine. Reporting on the symposium on Society, Medicine and Law held in Jerusalem last March, he noted such lectures as "Abortion and infanticide in Yugoslavia" and "Medical treatment viewed by Moslem law."

Immediately following Professor Karpus' summary in the published list of papers was one on "Forensic medicine and folk song," surely suitable even for the ladies accompanying their husbands to Edinburgh, though the one after that was "Weighing bodies without tears" ("A simple means of weighing bodies is presented, utilizing a hand winch and a 200 kg. hanging ment. No standing floor equipment is required...")

Crash problems
 The same procedures were discussed in a Pathology paper — also by a Canadian — which asked the question, "Identification of the passengers of a jet aircraft crash — necessary or not?" The answer, in part: identification of remains in simpler times was easier. But the crash of a modern commercial jet aircraft poses a much more difficult problem because of the large numbers of passengers from all parts of the world who may be on board, and the complete fragmentation and scatter of the remains... Public health considerations may dictate a rapid and dignified mass burial."

From an Indian pathologist making "Some medico-legal observations on fatal vehicular accidents in Delhi," we learn that "the incidence of cranial-intercranial injuries is on the increase owing to high-speed

right-handed person may distort the shapes of his letters, pulling them to the right in both scripts, while left-handed persons will distort the shapes of their letters to the left."

All this is far from purely academic. In one local case of homicide, Dr. Naftali — together with a psychologist, an orthopaedic surgeon and a neurologist — testified as to whether the accused could have fired the murder weapon with his right hand, as his defence rested on the fact that he was left-handed. The evidence was to the effect that he could have done so: although he was somewhat left-handed, he was also, like all of us, ambidextrous in many areas.

The French author of a paper on "Identification of documents written under the influence of drugs" insisted on Dr. Naftali reading it for him (all the papers were in English). Dr. Naftali eventually agreed, but prefaced his presentation by saying "I have no doubt been asked to read this because my heavy accent in English will make it sound more familiar for the many non-English delegates present."

ALL countries face similar problems in identifying the facts of crime," said Dr. Naftali, "and they include one area common to all, including Israel — the training of experts in these fields. The range of useful and interesting information covered at the meeting was enormous, and it would be highly desirable for more Israelis working in these professions to attend future meetings."

IN one of the Questioned Documents sections, Dr. Naftali's paper (following "Anonymous letters written by Left hand," by a French graphologist, and preceding "Factors relating to the identification of masculinity and femininity in questioned handwriting," by a British expert) dealt with "The changing psychology of right and left in handwriting identification." What is meant here is changes in the same handwriting — tending to slant sometimes more to the right, sometimes more to the left — as a reflection of changes in mood, since for the graphologist, "handwriting" is be-

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CHRISTIAN COMMENT

Symposium at Tantur

OIKUMENIKOS gives an overview of the opening of the Ecumenical Institute for Advanced Theological Studies this month. There is also a report on a trip made by the Student Christian Forum, and a look at what is being done for Christian visitors to Israel.

"SALVATION in Christ, the Problem and the Promise" was the theme of the colloquium which officially inaugurated the work of the Ecumenical Institute of Theological Research at Tantur outside Bethlehem last month. This was an intellectual and spiritual project that had begun — with a provisional committee of Anglicans, Protestants and Catholics — in October, 1964, at the close of the Second Vatican Ecumenical Council.

Addresses or critiques were given at the colloquium by renowned theologians from many parts of the world. They included professors from Yale, Chicago, and Stanford Universities, Harvard Divinity School and Perkins School of Theology, Texas; from Heidelberg, Bonn; from Belgrade, Bucharest, Athens and Thessalonica; from Paris and Neuchâtel; from Southampton, England and Varanasi, India; from the Catholic University of Chile and the National University of Zaira.

According to Father Theodore Hesburgh, president of the University of Notre Dame, Indiana and administrative director of the Institute, the purpose of study at the Institute was to delve deeply into the mysteries of salvation and to examine these so that they will have relevance for the people of today's world.

Prof. Charles Moeller, under-secretary of the Congregation of the Faith in Rome, declared that the main purpose of the Institute was to engage Christian scholars in the study of the problem and the promise of salvation. He emphasized the international character of the scholarly community which, because it transcended national characteristics, would also investigate the religions of the world, for the problem of concern and study was the "salvation of man," God, in search of man.

The newly elected vice-rector, Prof. Jean Jacques von Allmen, opened his remarks with the reminder of "the challenge of Jerusalem." As well as Christian theology, he said, it would be necessary to plumb the mystery of Israel and not neglect, either, the study of Islam.

Interests among the fellows and scholars are varied. Alexander Bronkhorst of the Dutch Reformed Church is interested in dialogue with Jews and Muslims. Presbyterian Charles Carleton plans to research on Wisdom while Prof. Simon de Vries, a European anti-Semitism in relationship to the problem of heresy. Jewish-Christian-Muslim dialogue is the primary interest of Prof. Allen O. Miller who will represent the United Church of Christ at Tantur in late November. A member of the

reconstituted group of the Disciples of Christ, David Balch, a Yale doctoral candidate, is interested in learning about Judaism and life in Israel as he studies the social problems associated with conversion to Christianity in the Hellenistic milieu. Prof. James Sanders, Auburn Professor of Biblical Studies at Union Theological Seminary in New York, is an expert in the Dead Sea Scrolls and in canonical criticism and comparative midrash, and has taken an active part in Jewish-Christian conversations in the U.S. Dr. William Watters, Jr., a Methodist minister who will come to Tantur in 1973, is also especially interested in Jewish-Christian relationships and in interpreting Judaism to Christian groups.

Theological Fraternity

THE Ecumenical Theological Fraternity began its new year's programmes last week, in a session at the Gobat American Institute Building on Mount Zion. Dr. Joseph Heinemann of the Hebrew University spoke on "The Origins and the Nature of Jewish Worship." The theme for the year, "Monotheistic Worship," was chosen to turn the attention of members and guests to the question of the meaning of the coexistence in Jerusalem of the three great monotheistic faiths. This theme was decided upon since it was thought that the faiths themselves are most clearly visible to each other through the medium of prayer and worship.

A visitor from the U.S. present at the session was Msgr. John M. Osterreicher, who is known for his work on the formulation and implementation of the Second Vatican Council's Declaration on the Jews. One of the American bodies engaged in implementing the declaration is the Institute of Judaic-Christian Studies at Seton Hall University, New Jersey. Another is the Menorah Institute, which proposes to search for truth on matters of common concern to Christians and Jews; to foster a renewed vision of the Christian's bond to the Jewish people; to deepen understanding and appreciation of present-day Jews and the State of Israel; and to stimulate a change in attitude through the acquisition of basic knowledge of Judaism, and of Christianity's relationship to Judaism.

Visitors

THE Christian Visitors to Israel programme was launched formally by the American Jewish Committee in April, 1972, because it had become evident that the existing programmes under the auspices of various Jewish and Israeli organizations, were not fully meeting the needs of Chris-



Heads of Christian churches in festive procession at the Ecumenical Institute for Advanced Theological Studies' official inauguration ceremony last month.

tian leaders and leadership groups visiting Israel. For several years, the American Jewish Committee had been receiving an increasing number of requests for assistance from Christians desiring to see Israel for themselves. Responding to these requests, they were able to render assistance to a significant number of prominent Christians. A Christian Editors tour of the Middle East in the winter of 1970 is one such example. Out of it came better understanding and increased good will for Israel, not only on the part of the individuals involved, but for the large reading audience reached by them.

Concrete results of his visit are reflected in Father Drinan's active advocacy in Congress of the speedy passage of the Soviet Jewish Refugee Assistance Act of 1972, his numerous speeches and articles on Soviet Jewry, and his pressure upon the "Voice of America" to do more to combat anti-Semitic broadcasts from the U.S.S.R.

Another important visitor, brought here by the American Jewish Committee together with the Government Tourist Office, was Father Malcolm Boyd, the best-selling writer and Episcopal priest, who reaches a large American audience, especially on the campus. One result of his visit was a cover story in the magazine "Travel Scene."

One of the projects under the aegis of the ecumenical tour, called a "Journey for Peace Symposium," which took place this month. Sponsored by the American Baptist Home Mission Societies, it was made up of leaders of Protestant, Roman Catholic, Greek Orthodox, Jewish and Moslem communities in the U.S. It is hoped that this tour — the first major effort involving liberal American Protestants under the aegis of the Baptist group — which included nine days in Israel as well as visits to Rome, Turkey and Egypt, will help to enhance Protestant leadership understanding of Israel and her people.

Another U.S. group, the Graymoor Ecumenical Institute "study tour on reconciliation in an area of conflict," is due here next week. Led by Father Charles Angell, editor of the Christian Unity magazine, "The Lamp," this group will include some 30 participants, lay and clergy, active in various Christian communities, and institutions and in the press.

Conference

THE annual conference of the United Christian Council in Israel will take place at

the Church of Scotland, Sea of Galilee Centre in Tiberias, from Monday, October 30, to Wednesday, November 1.

This year's conference has as its theme "The Church and its Changing Ministry." The Council is composed of 17 member bodies of Protestant churches and agencies. Its primary object is to work together with all Christian churches and agencies for the extension of the Kingdom of God, for the deepening of Christian fellowship and the strengthening of Christian

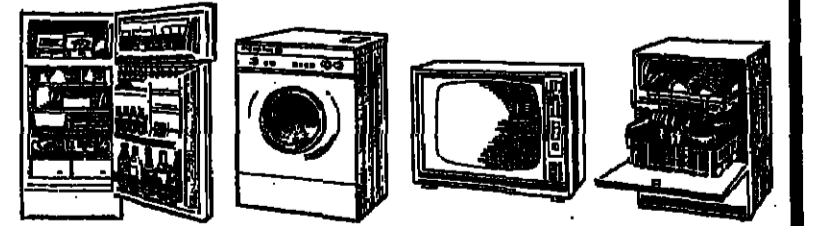
and to strive together for the greater strength and unity of the indigenous church of Israel. This year's conference has as its theme "The Church and its Changing Ministry." The Chairman, Rev. Roy Kroider will deliver a keynote address during the first morning's session and at the final session, Rev. J. Snoek and Canon G. Allison, the retiring general secretary, will give the closing messages.



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THE NOBEL MAVERICK

By PINHAS E. LAPIDE
 ALL those who survived, Germans as well as Jews, know what happened in the Nazi period. There is a guilt in having survived. I think that many Jews also know this feeling."

These words, spoken in Tel Aviv in May, 1969, illumine one aspect of Nobel Laureate Heinrich Boell's intriguing attitude to power and politics; hatred for everything the Nazis ever stood for; a passion for a clear, uncommitted conscience, and a profound Christian faith — which

made this Catholic writer say that "it would be a disaster for Germany, if the Catholic parties came to power again."

Hatred of the Nazi past and a sincere desire to make amends made him join the founders of "Germania Judaica," Germany's best library and book collection on the subject of the so-called millennium of German-Jewish symbiosis, as well as the Christian-Jewish Cooperation Movement, in which he did yeoman service for over a decade.

He was supposed to have visited

Israel as a guest of the Government on June 4, 1967, but the Six Day War intervened, followed (for Boell) by a severe bout of diabetes, so it was 1969 before he finally reached Jerusalem. To make sure that his readers would not misinterpret the trip as a surrender to Bonn's official line of Israelophilia, he twice stressed that he reserved "the right to criticize this or that aspect of Israel's policy," whenever he felt like doing so.

After ten intensive days he left Israel, "deeply impressed with the in-

tegration of new immigrants," equalizing the West Bank had not been turned into the kind of armed camp, as many in Germany had imagined, and amazed that he "found no trace of militarism or nationalism" in his numerous talks with writers, politicians and intellectuals from Dan down to Eilat.

Yet less than one year later, when he was a keynote speaker — together with President Heinemann — at the annual inauguration of Germany's "Brotherhood Week" in his native city of Cologne, he amazed everyone by his words. In his 40-minute speech he managed to put "(Arab) bomb-throwers and (Jewish) bomber-pilots" on the same moral footing, to resign publicly from Christian-Jewish cooperation, and to reap a *succes de scandale*, which made him overnight the idol of all New Left and anti-establishment groups.

Radicalism — his critics call it a flirt for self-publicity — seems to have come down to him from his paternal ancestors, who left Britain over four centuries ago for the fertile Rhineland. "They were Catholics," he wrote of them, "who preferred emigration to the State religion of Henry VIII."

In Britain they were shipbuilders, in Germany they settled on the land and took to carpentry. His German mother's ancestors were farmers and brewers, some with a penchant for prodigality. Boell seems to have inherited from this intellectual and artistic talents.

Moral inferno

Born in 1917, he grew up as the son of a sculptor in Cologne, "whose people were not awed by secular might, while they took clerical power less seriously than is generally the case in Germany—Cologne is a city in which flower pots were thrown at Hitler, and where Goering, that bloodthirsty Top, who changed his uniform three times within an hour, was loudly laughed at."

Boell, his boyhood laughter notwithstanding, was pressed into the service of the German Wehrmacht, in which he remained for "seven heady years." He served almost everywhere from Cape Gris to the Crimea, was wounded four times, and was taken prisoner by the Americans in France. After the final defeat, it took him two years before he was able to speak of the moral inferno through which he had lived. But then, driven by a deep sense of historic responsibility, he found the right words to express the ineffable.

From his first great anti-war novel, "The Train Left on Time" (1949) to his latest masterpiece "Group Portrait with a Lady" (1971), he is trying to give voice to the disappointments and inconclusive yearnings of a generation, duped and disgusted with practical every "I am" known to political science.

That he often knows much better what he dislikes than what he wants to stand for, that he frequently sounds as forlorn as Kafka and as nostalgic as Proust may well be the fault of his *Zeitgeist*, the post-war malaise, from which intellectual Germany has not yet recovered.

Unlike Guenter Grass, his ex-friend, with whom he founded "Group 47," the post-war circle of contemporary literature, Boell re-

fuses to be identified with any political party, old or new.

He was against Chancellor Kiesinger and sent flowers to Beate Klarsfeld, after she had publicly slapped Kiesinger's face to show her disdain for a political leader, who served as a high-ranking official in the Third Reich.

He was — and still is — against the C.D.U. (Adenauer's Party) and wrote an open "Letter to the German Woman" advising all Catholics not to vote for the Catholic party, since Willy Brandt's Socialists are "not anti-church nor anti-clerical." Political analysts believe that his public statement may well have tipped the scales in favour of the S.P.D. three years ago.

Horrifying idea

He is even against the basic plank in all German platforms — as he made clear some time ago:

"In the present situation the re-union of the basically capitalist Federal Republic and the Socialist German Democratic Republic is impossible, a mere fantasy. A prior condition for co-existence within a closed political framework would be mutual disarmament. Without this, a new German mammoth state with a population of 70 million and an army of some 800,000 men would be a horrifying idea, a danger to themselves and to world peace."

Last, but not least, he seemed to be against one and all in January, 1972, when he wrote a highly controversial article in "Der Spiegel," in support of the outlawed Beate-Mehner gang.

The long and the short of his maverick stand is that he goes on defying any label or facile categorization — with Reformer Ulrich von Hutten's famous dictum for a motto: "Ich bin kein ausgeklügeltes buch Ich bin ein mensch mit seinem widerspruch."

(I am not a finely thought-out book, I am a man with his contradiction.)

This kind of attitude makes a number of admirers demand a pedestal for him in the Pantheon of the great literary rebels, next to Voltaire, Swift, Zola, Shaw, Heine and Solzhenitsyn, whilst others raise their voices in protest against the Nobel Prize ought to have gone to less flamboyant Guenter Grass.

Be that as it may, his prolific stream of books, essays, articles and radio plays continue to arouse stormy controversies from the moment they hit the bookstands.

After writing over 40 books and receiving seven literary prizes, he has, of course, become not only a sure-fire best-seller in half-a-dozen languages, but also a "must" for the bookshelves of every self-respecting bibliophile from Hamburg to the Alps. To buy Boell is thus de rigueur.

To read Boell, however, is a different matter altogether. A goodly number of young Germans must have shared the experience of Vincent, his 22-year-old son, a student of architecture and a consolation objector, now in Jerusalem on a year's service with the Institute for the Blind — in lieu of German army service which, like his father, he heartily abhors.

"I haven't had the time to read all my father has written," he confessed the other day. "There were some books I found difficult going — so I stopped half-way."

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WHEN IS A JEWISH WRITER?

GREAT JEWISH SHORT STORIES. Edited and introduced by Saul Bellow, London, Valentine, Mitchell, 414 pp. £1.80.

MY NAME ALOUD: Jewish Stories by Jewish Writers. Edited by Harold I. Ribicoff, N.Y., Thomas Yoseloff, 800 pp. \$3.95.

Reviewed by David Weiser



AHAD HA'AM

SAUL BELLOW

THERE is an interesting contrast between these two collections of short stories. One reason is that the editors, Saul Bellow and Harold Ribicoff, had different purposes in mind. Besides, their tastes are not alike. Yet both have collected stories that they consider Jewish, as if to remind us that the "who is a Jew?" controversy has a literary counterpart: Who is a Jewish writer? How should he write? Both books are of continuing value. The questions they raise compel us to define ourselves.

Saul Bellow's collection spans the centuries without trying to be inclusive. We are given a series of stories embodying Bellow's concept of what Jewish writing is. The first story is the Apocryphal Book of Tobit, which is followed by two brief tales from the Agada. The next selections, two Hasidic stories, suddenly bring us to the 18th century and Eastern Europe, where Bellow's Jewish tradition really begins. Even "Tobit" is chosen in retrospect: "Some two thousand years later, in the work of Isaac Babel and Isaac Bashevis Singer, the world and works of mankind are seen in an oddly tilted perspective very similar to that of 'Tobit.' Bellow calls Tobit 'Obscure, righteous sentiments... a charming old man' and suggests a comparison between him and Joyce's Leopold Bloom. A more fruitful comparison, I suspect, would be between Tobit and Bellow's own Mr. Sammler.

Uncommon factors

Bellow's selections from the 19th century come from Heine, Shalom Aleichem and I.L. Peretz. The remaining writers represented, all from the 20th century, include Agnon, Stephan Zweig, I.J. and I.B. Singer, Isaac Babel, Bernard Malamud and Philip Roth. Inevitably the reader must ask himself: what is the common element that connects such disparate works and qualifies them as "Great Jewish Short Stories"? To the companion volumes in the original Dell edition ("Great Jewish Short Stories," "Great Italian Short Stories," etc.), the parallel question would hardly apply: those stories are linked first by their language, by literary traditions and, beyond that, by a body of shared values, a culture. In contrast, when it comes to "Great Jewish Short Stories," no one, not even the editor, can be sure about the common factor.

Bellow's brief introduction makes a persuasive but finally unconvincing attempt to define the undefinable. He begins by strongly claiming a unity in diversity: "Most of the stories in this collection are modern; a few are ancient. They were written in Hebrew, German, Yiddish, Russian and English, yet all are to the discerning eye, very clearly Jewish." Granted that, very few disagree less clearly than Bellow, I still think that last sentence should be qualified. Not all the stories are in any sense Jewish; some of them are very clearly so, others not so clearly, others not at all.

This qualification is necessary even if we agree with Bellow's definition of "the Jewish" as developed in the course of his introduction. First, there is that peculiar attitude in which laughter and trembling are so curiously mingled that it is not easy to determine the

relations of the two." Second, there is a moral outlook on the world. Lastly, with special reference to modern times, Bellow stresses the need for realism (Philip Roth) as opposed to good public relations (Ezra Pound). Once these three criteria are met, he concludes, the language question is irrelevant and orientation in Jewish culture is unnecessary. The first point is in answer to Agnon, who insisted on the primacy of Hebrew; the second replies to Meyer Levin's contention (actually made by one of his characters) that "art to be universal must be narrowly confined."

In the course of his introduction, Bellow gives two revealing examples of allegedly Jewish writers who did not use Hebrew (or Yiddish) and transcended the supposed parochialism of Jewish culture. But it is doubtful that either Heinrich Heine and Isaac Babel would relish the intended compliment, since both saw their Jewishness mainly as something to get rid of, Heine was an indifferent convert to Protestantism; Babel was actively committed to Soviet Communism — until he became another of its martyrs. Undoubtedly, in the writings of both men we can trace a complex, often equivocal attitude to their Jewish origins. We should not call them Jewish, however, unless the term has become synonymous with exile and self-hatred. Heine and Babel were too Jewish for their compatriots and probably for themselves. But from our point of view they remain assimilated, non-Jewish writers. We claim them for our own, enshrining them as Jewish writers, partly because their great sense lends lustre to our own self-image and partly because no one else will take them in.

No pressure

Happy or sad, the stories have a documentary value and reveal more than statistics can about that highly self-conscious phenomenon, the American Jew. In one story, we see how a Brooklyn boy flubs his Princeton interview; in another, a golden wedding anniversary is celebrated; a stuttering boy gives a "har-mitsvah speech" a college girl goes to Jerusalem and tries to understand what she and her maid, a Yemsaite girl, have in common. Such stories will interest primarily readers who are already familiar with the experiences described. This basis of shared experience, rather than literary skill, is the source of the pleasure they give.

The story of Jews in exile, reacting confusedly to environments they have not created, is an old story but seemingly ever new. By circumstances vary, the people are almost anywhere. From the resultant mixture of contrary emotions, from the tension between continuity and adaptation, the type of writing called "Jewish" and contained in both of these anthologies emerges. It can be called Jewish only in that it captures a part of the Jewish spirit, not the whole. It is the product of exile.

the real day that is today and that is made up of things, trivial things bearing the imprint of truth." He finds no paradise but gets a job teaching English at a yeshiva where he will also study. Whether this arrangement will be permanent or at all successful the narrator does not say. But his evocative description of the landscape, and of the protagonist's dreams, suggests the start of something good. In any case, the theme of the search for identity gets a fresh interpretation here. The crisis is seen as something temporary and curable, not as man's fate.

Continuity

Throughout "My Name Aloud" one finds a strong continuity of situations and ideas. If the other anthology was too eclectic to be consistently Jewish, this one suffers somewhat from being at the opposite extreme. It consists of homogeneous material that is drawn from what is circumstantial in the Jewish experience rather than what endures. The signs and subtext are the recurrent settings in these stories, depending on which generation is being described. The attitudes of the characters range from a blithe acceptance of American values to a bitter denial. But the emphasis is heavily on the positive, as one would expect after reading the editor's introduction: "There are grim, sad stories in this volume, I must concede, but Jewish life in America has not always been — and is not now — entirely successful, humorous and distant." Having read all the stories, I can state that no character in any of these stories denies his faith without suffering dire consequences, sometimes, as a result of this "positive" orientation, what I find is not so much the literature of self-discovery as of self-defence.

Happy or sad, the stories have a documentary value and reveal more than statistics can about that highly self-conscious phenomenon, the American Jew. In one story, we see how a Brooklyn boy flubs his Princeton interview; in another, a golden wedding anniversary is celebrated; a stuttering boy gives a "har-mitsvah speech" a college girl goes to Jerusalem and tries to understand what she and her maid, a Yemsaite girl, have in common. Such stories will interest primarily readers who are already familiar with the experiences described. This basis of shared experience, rather than literary skill, is the source of the pleasure they give.

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THE recent vogue of Jewish writing in America, already on the wane, shows that the kind of writing I have discussed can have a wide appeal. After all, the Jews have no monopoly on the identity crisis, especially in America. But the history of Jewish Diaspora literature should make us slightly skeptical about its present importance. Exactly 70 years ago, Ahad Ha'am (in an essay called "The Spiritual Revival") described the predicament of such writers in terms that bear repeating today:

"If they write on subjects which concern other nations as well, or other nations only, their books belong to the literature of the nation in whose language they are written... If they write exclusively on matters concerning the Jewish people and its national life, they are building themselves a ghetto in a foreign literature; and this ghetto, like any other, is regarded by the native population as of no account, and by the Hebrew community as a merely temporary product, which is not destined to endure as part of the national life..."

This opinion may sound dogmatic but it can be validated by literary theory and history. Theoretically, a cosmopolitan Jewish literature is an impossibility: a literature without a language of its own, a flower without soil. Historically, one finds that the writers in this category tend to be ephemeral. Extremely popular for awhile, they are very quickly

and thoroughly forgotten. Again, this is not necessarily a Jewish phenomenon but is true of popular writers generally and Americans particularly. Does anyone remember that for the dedication of the Lincoln monument in 1922, the famous poet Edwin Markham read his prize-winning poem, "Lincoln, Man of the People"?

Ahad Ha'am mentions Lev Osipovich Levanda as one example of a forgotten writer (in Russian) on Jewish subjects. Further examples, in all the languages, could be added indefinitely; they swell the pages of any Jewish encyclopedia. Does anyone, Jew or non-Jew, still read Karl Emil Franzos or Berthold Auerbach in German, Ben Hecht, Ludwig Lewisohn or Israel Zangwill in English?

Today it is no longer possible to share Ahad Ha'am's certainty that works written in Hebrew will necessarily be more efficient vehicles for his famous phrase (used originally against the narrowly political Zionists) for the benefit of those writers who today affect an easy combination of the Jewish and the universal, who mistake part of the Jewish experience for the whole, who rebel against exile but cannot exist without it: "Lo zo haderech" — "that is not the way."

Dr. Weiser is Lecturer in English Literature at Tel Aviv University.



Mrs. Annamaria Boell, Heinrich Boell and their son Rene on board the "Apollonia". They arrived in Israel on Wednesday.

Guide to the Arab world

POLITICAL AND DIPLOMATIC HISTORY OF THE ARAB WORLD 1900-1967. A chronological study of the Arab world, from the direction of Mansour Mansour, Washington, D.C., 1967. 7 vols. \$24.00.
 Reviewed by Geoffroy Wigoder

RESEARCH is the product of several stages of preparation. The first essential is the creation of the tools, and universities and institutes the world over are engaged in thousands of projects — such as compilations of chronologies, source-materials, lexicons, etc. — which may not be glamorous in themselves but in fact constitute the solid bases for all future research. Especially in view of the proliferation of data in the modern world, it becomes important to provide selective guides to the facts, well-organized and readily accessible.

This new seven-volume publication fits exactly into the right category. Five volumes are devoted to a day-by-day chronology of events throughout the Arab world, including Arab-

Israel relations) from the beginning of the century up to 1967. The last two volumes contain a keyword index, period by period (from 1914, year by year). In this way, the student of the Middle East in this century has immediate access to the facts.

This publication is the culmination of ten years of work involving the inspection of thousands of newspapers, books, journals and documentary material. The quantity increases as the century wears on — there are more documents for 1890-97 alone than for the entire 1900-1939 period. Altogether some 120,000 events are described and indexed. We are told that over 300 project workers scanned 600 sources in many languages to bring the com-

puterization of the information has generated a data bank which will enable its further exploitation in various directions. Already two further companion-volumes are scheduled — the documents from which the accounts in the chronology are drawn and a biographical reference work giving information about persons cited in the chronology.

This work is an invaluable achievement which succeeds in keeping to factual and objective information. Major funding of the \$260,000 project came from the Institute of International Studies of the U.S. Office of Education. It was directed by the University of Wisconsin, by Professor Mansour Mansour, head of the Department of Hebrew and Semitic Studies. It will be indispensable not only for scholars but for many other interested people, including diplomats and journalists. It is to be hoped that it will inspire a parallel publication presenting a computerized chronological survey of events inside Israel, from the 1900s, which would be of incalculable benefit to many people engaged in projects related to the development of this country.



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RULING THE WAVES



SEA POWER IN THE MEDITERRANEAN, A Study of the Struggle for Sea Power in the Mediterranean from the Seventeenth Century to the Present Day. By S.W.C. Paak. FOREWORD: Admiral Sir John Hamilton, G.B.E., C.B. Arthur Barker Ltd., London.

Reviewed by Oliver Crawford

CAPTAIN Paak, of course, wrote his admirable history before the Miami nomination of Senator McGovern for President, and before the expulsion of Russian personnel from Egypt. His book presumably went to press about the time President Nixon (by a combination of strong diplomacy and swift expansion of the U.S. Sixth Fleet to a point when, according to Stewart Alsop in "Newsweek," no fewer than five carrier task forces were in the Mediterranean and heading east) succeeded in forcing the withdrawal of Syrian tanks from Jordan. Thus "America," writes Captain Paak, "firmly believes in the mobility of naval aviation and has her sights fixed on a permanent force of fifteen aircraft carriers, which is a very powerful force indeed. This is the department in which the Soviet Navy is not strong."

Well, maybe so. But let us suppose that Senator McGovern is elected President, finds himself trapped between his pledge to slash American armed forces (and most especially her carrier building programme) and what may be the Russian naval policy in the Mediterranean. No one knows what it will be of course. Events change our fundamental thinking overnight, so swiftly that we wait to find strategic constants merging into friendships, our axioms confounded, and our arguments doubtful.

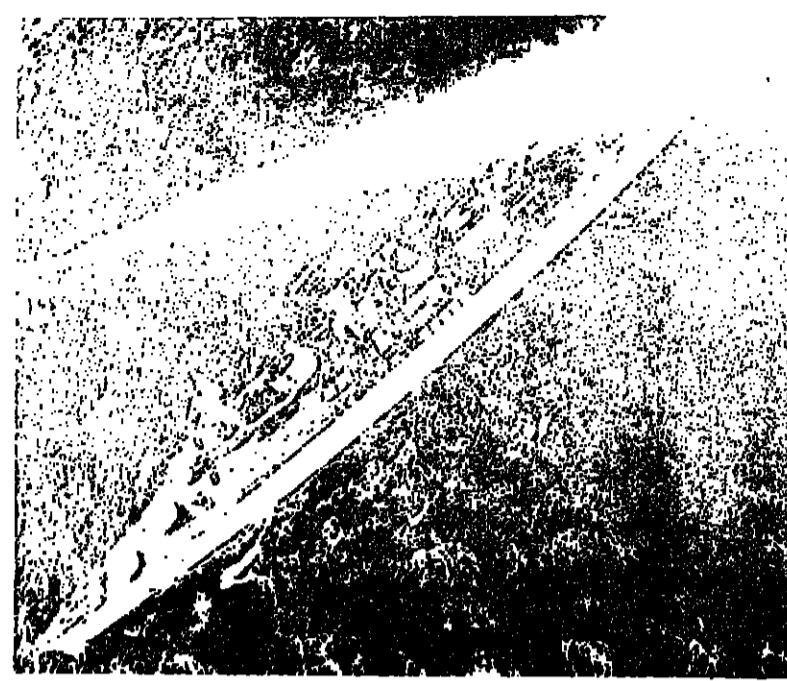
Are there no constants, then, to serve us as fixed navigation beacons in our thinking on Mediterranean naval strategy? Has the Mediterranean become, as so often before, yet again no more than a landlocked double basin of endlessly deceptive and yet decisive uncertainties? Why (to illustrate this possibility with merely one example) do we now hear such strong denials, from so many sides, insisting there is absolutely no possibility of a European (and probably French-dominated) Fleet merging in the Mediterranean, and growing into a potential third naval force (and the only one of the three, let it be noted well, that would be permanently based on its own home ports...)?

Ah, why indeed? And how, therefore, shall we judge Captain Paak's conclusion:

"We must be prepared, ordered (Fleet Admiral) Gorshkov, 'through broad offensive operations to strike against the imperialist's land and sea objectives in any part of the high seas and adjacent territories.' What better place than the 'ancient waterway of the Mediterranean? Security in the Mediterranean must rest on a firm alliance of Western maritime nations with all the potential power that can be created by an organized assembly of amphibious force properly defended above,

upon, and below the sea, ready to resist without hesitation the first hostile act... Only by mutual agreement and a fully integrated organization in peacetime can security be assured..."

Yes, how indeed...? It is not so easy to judge, for "decide in haste, repent at leisure" appears at least one unchanging constant in strategic naval decision — whether it be decision to fight, deploy or build. And here appears the deep-water strength of Captain Paak's book — though carefully short on prophecy, he is long on historical narration in illustrations of those few constants on which he absolutely insists. For the historically minded who love ships and sailors, his book is certainly delightful — for of the his-



(Left) L'Orient blows up during the Battle of the Nile. (Right) Sensing missile MK 2 being fired from HMS Glamorgan in November, 1972. The long-range target is detected by radar, and its height and bearing are obtained by the missile's guidance and control systems. Propulsion units boost the missile to supersonic speed.

tory there is, remarkably, neither too much nor too little, with three and a half centuries compressed into 80,000 words. Of the men and ships — his campaign and battle descriptions have a rare clarity that cannot fail to thrill. His historical anecdotes are vivid and well chosen, the maps many, the pictures good — whether of H.M.S. Glamorgan firing a long-range and radar-controlled Sea Slug MK 2 missile in November, 1970, or the horrific yet superb painting of the L'Orient exploding at the Battle of the Nile in 1798.

Here is a book, therefore, which gives pleasure to the lay reader and is certainly essential to the professional — and is, for any truly concerned and careful reader, also

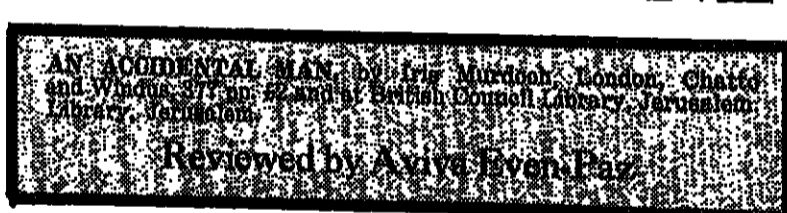
alarming. It seems that sailors do agree that naval history, whether of yesterday or centuries back, does conceal grim and uncompromising lessons for tomorrow. The Mediterranean is certainly littered with sufficient wrecks of ships to make this exceedingly probable — while most of us will surely agree that the future today appears to be nothing but a flux of uncertainty.

If nothing else, therefore, *Sea Power in the Mediterranean* will both inform us and force us to think — and perhaps most of all on Captain Paak's opening and highly controversial dictum:

"The great lesson of history is that a nation which confines itself to a land strategy and neglects sea strategy is ultimately defeated."

MURDOCH IN MUNDANE MOOD

MISS Murdoch obviously knows something the rest of us don't, or so we are led to believe by the total impact of her work. Ever since her first novel "The Net" burst upon a surprised and admiring world bank in the 'fifties, we have come to expect a completely original view of life from her. She has the gift of making us share an experience. How often during a Murdoch novel one comes across a character, an episode, a way of behaving we thought no one but ourselves could possibly know about and find that Miss Murdoch has put it down — the impossible, the bizarre, most often the tragic/bizarre, and made it credible that this is the way people do in fact behave. All this notwithstanding, and in spite of her great talent and apparently boundless imagination, a certain disappointment has crept in. If she does possess some more profound insight into the causes of human folly and disaster, then surely we should be getting the message by now. Before she became a novelist, Miss Murdoch was a philosopher don at Oxford and her novels in a way are extensions of her philosophical background, although I do not know to which school of philosophy, if any, she belongs. Perhaps she provides a clue in the present book by calling a motor-car Klerkegaard, but this hardly helps to make things clearer. Anyway, why should one have to know philosophy in order to understand or enjoy a novel? There is one line in this book — "Love laughs at locksmiths and at Locke" — which perhaps sums up what Miss Murdoch owes to philosophy and its proper place in human life. For if there is any conclusion to be drawn



from her work, it is that people persist in behaving irrationally, even against their carefully worked-out, preconceived plans, against what they consider right, even right for themselves. She says, "But as in almost every human life, something had gone wrong somewhere and the *malin génie* had got in and twisted something ever so slightly with huge huge results. It got true, we sigh. But where does it get us? What we want to know is, what is this *malin génie* and why does it operate more in some than others?"

"An Accidental Man" contains Miss Murdoch's usual closed circle of mostly middle- and upper-middle class people living in London. At the centre is Austin Gibson Grey — the Accidental Man. He has just lost his job, his wife Dorina has left him some time before the book opens for a reason I, for one, found hard to understand, except that he died by drowning and he himself is a paralysed right hand as a result of his brother Matthew's throwing a stone at him. In fact, everything happens in his accidental, I suppose that this is Miss Murdoch's way of expressing her belief that contingency is the biggest factor in human life. Around Austin who, by the way, is a pretty colourless figure, circles Mitzel who was once an outstanding athlete and accidentally (on purpose) Murdock puts it with cold penetra-

tion, they are simply scared of the simple dullness of doing one's duty. In the end as usual, somehow everybody's problems are solved more or less satisfactorily, either by finding a soul-mate or a more or less passable substitute for one. This latest novel is more "ordinary" than any of the previous books. Not everything works out quite so neatly as it used to. There is also more unhappiness of the dull, everyday, never-to-be-gotten-away-from kind; two accidental deaths, others by cancer and more "normal" causes. In a word, this time Miss Murdoch resorts much less to the fanciful and supernatural, but I am not sure that either we or she have gained by it. If she is now going to enter the lists as a chronicler of everyday human life, although, as she herself says, that is extraordinary enough, she will be deserting her usual stamping ground. Has she the weapons to cope with it? I think it was precisely this unreal element that gave her work its peculiar charm.

For a long time I have felt, and this latest book seems to confirm the suspicion, that Miss Murdoch has said all she has to say in her former vein and now has to "retreat." If she believes that philosophy has anything to offer us, then it should be more apparent by now. If she believes that it is bankrupt, does that mean she will now become an ordinary yarrapinner and every book will confront us with yet another collection of more or less interesting people, well-observed to be sure, with many a touch of wit and some profundity, yet in the final analysis, lacking that stamp of authority which made "The Net" the picturesque novel of modern London life?

Hero's end

A LONG SILENCE by Nicolas Freeling. London, Hamish Hamilton, 250 pp. £2.
Reviewed by Philip Gillon

IT was with the anticipation of being in for some subtle detection by that hearty Hollander, Piet van der Valk, that I opened Nicolas Freeling's latest thriller, only to experience an unpleasant shock. The author has committed the most unpardonable of all crimes — he has killed off his hero, who is eliminated by page 100; the rest of the book is devoted to the efforts of his widow and her friends to track down the villatus.

The publishers gloat on the flyleaf that there will be no Return to the Reichsbach Falls, a reference to the resurrection of Sherlock Holmes. To me it seems that it is the easiest of things to kill a hero; the life of every Private Eye is in the hazard the moment he starts on a case, and nothing could be simpler than for the villains to polish him off. But the hero is normally protected by an unwritten law, and Freeling has broken every rule of sportsmanship. If he got bored with his protagonist, it is Conan Doyle, he should simply have allowed him to rest for a while, and started with a second hero in a different series, as did Erle Stanley Gardner.

Apart from this basic objection to the book, the unravelling of Piet's knotted notebooks is interesting, although it is hard to believe that even the most stolid of Dutch policemen could not have done it easier and quicker than the bunch of enthusiastic amateurs assembled in such unconvincing fashion.

Instead of the "new, young and equally individual policeman" promised us on the flyleaf, I hope that Freeling will try to make amends by giving us "The Notebooks of Piet van der Valk," "The Memoirs..." etc., etc., etc.

A SOCIAL ANALYSIS OF CLASSICAL ART

ONE need not agree to every view held by Professor Avi-Yonah in order to be fascinated by his book. In the wake of his teacher, the Italian scholar Bianchi-Bandinelli, the author undertook to tell the story of ancient Greek art from the social angle. But he has accomplished more than that. He has coped with the vexing question about the validity of ancient — "classical" — art today. He has followed the development of classical art standards through the Hellenistic and Roman periods, their gradual decline and replacement by other — expressionist — art styles, and their purported renaissance after the Middle Ages. And he has made his book a thought-provoking guide for art analysis by expounding the techniques which the artists used to achieve their various purposes.

Prof. Avi-Yonah considers classical art — the Greek art of the fifth century B.C.E. — as one of these rare occasions when both form and content attain full development and blossom simultaneously. He sees this happy conjunction as a fruit of the Greek polis — the self-contained, self-governing city-state that arose in the first flush of victory over the Persians. One may argue that this explanation begs the question, but it is perhaps the best that can be offered. The author proceeds to show how the decay of the polis was accompanied by a change of style — indeed, style changes preceded social transformations, he points out — how autocratic regimes brought with them different concepts of beauty, changing both the social function and the techniques of the plastic and visual arts.

Prof. Avi-Yonah regards Plato and Stoic in philosophy and Skopas, Praxiteles and Lisippus in sculpture as exemplars from the story, though optimistic age of classical Greece. In Hellenistic art he discerns decadence, while in Roman art — for all its technical excellence — he traces revulsion from classical freedom and illusionism to as far back as the time of Augustus. The onset of the Middle Ages — from the point of view of art history — he puts at the death of the Emperor Marcus Aurelius in 180 C.E.

Some of Prof. Avi-Yonah's views may seem startling, but his arguments concerning the handling of contours and perspective, the setting of figures in space, the depth of eye shadows, etc. — are impressive. They combine artistic and social insights, and make the reader realize that art is not at all a casual sideline, but a mirror of people's minds and basic atti-

tudes. Thus, the gradual evolution of Greek natural art is made understandable as a product and an expression of aristocratic, and then democratic Greek society, sure of itself, confident of its polytheistic world, and rejecting any outside authority.

On the other hand, his detailed analysis of Roman sculptures of the Marcus Aurelius period is summed up as follows:

"In sacrificial reliefs from the beginning of the Imperial period, the deity himself was not depicted. There was only the ceremony and the officialdom, which are the incarnation of earthly kingdom. In Hadrian's time one last attempt was made to represent in sacrificial reliefs gods in their traditional Olympian appearance. Now, when the empire was approaching the end of its strength and self-confidence, the deity is no longer visible, but his presence is felt in all details. This penetration of an immanent god into the Roman social upper class signifies the collapse of Stoic morals which had been the carrier of Roman rule and regime. Before long they had to be replaced by new spiritual values which then had their due impact also in the field of art."

Regrettably, the book's illustrations, good and numerous though they are, are not numerous enough to help follow the thorough and detailed discussion of art objects not back as the time of Augustus. The otherwise fine book is also marred by misprints and, on some pages, by shoddy editing.

Reviewed by David Solomon

THIS is the paperback edition of Dr. Grayzel's highly readable work, now containing additional material which brings us down to the Six Day War. The work thus continues to fit into the author's grand plan of stressing Jewish greatness and indomitability by pointing a moral to "many Jews" who paravers in the path of our ancestors. Among the many one-volume Jewish histories, this one stands out by the sheer unabashedness in which it preaches its subtext. And preach it does, for the author, despite his denial of emotionalism, makes it crystal-clear in his preface that "objectivity was impossible."

I must question Dr. Grayzel's view that Jewish "misfortunes" throughout the ages are nothing but "honourable wounds" of the battle against Christian oppression. This is a big difference, in my view, when speaking of numerous "misfortunes," only too often of ex-

Readers' Literary Letters

BRANDEIS AND ORTHODOXY

To the Jerusalem Post Literary Editor: Sir, — Mr. Sivan's excellent review of the thought of Gershom Scholem (your issue of September 22) was marred by one glaring error. Mr. Sivan asserts that Louis D. Brandeis' father became a "champion of Orthodoxy in the United States." This is incorrect. The only ex-Frankist in the Brandeis family to return to the ancestral faith was an Orthodox Jew was Justice Brandeis' uncle, Lewis Dembitz, a well-known Kentucky lawyer whose name he adopted because of the great affection he held for him.

If Brandeis' many biographies do not suffice, the autobiography of his mother, Fredrika, should be sufficient to support this conclusion. In it she specifically states that her children were raised in a non-religious, free-thinking atmosphere, typical of the ex-Frankists who followed a false Messiah, finding it very difficult to return to tradition.

The point might not be worth pursuing except for the fact that Brandeis' sudden embracing of Zionism in 1912 has always been an historical puzzle. There seems to have been so little Jewish influence in his life that historians are hard-put to explain the emotional tie between Brandeis and the Jewish People. The decisive influence of

his uncle Lewis Dembitz has often been invoked to explain the "conversion." Whether Brandeis' change of heart came about because of his uncle or because of the more subtle relationship between his family's Frankism and his peculiar kind of secular Judaism is a subject which will be debated for years. Therefore, it is very important that a significant review such as Mr. Sivan's be corrected in this respect. HAROLD TICKTIN Cleveland, Ohio.

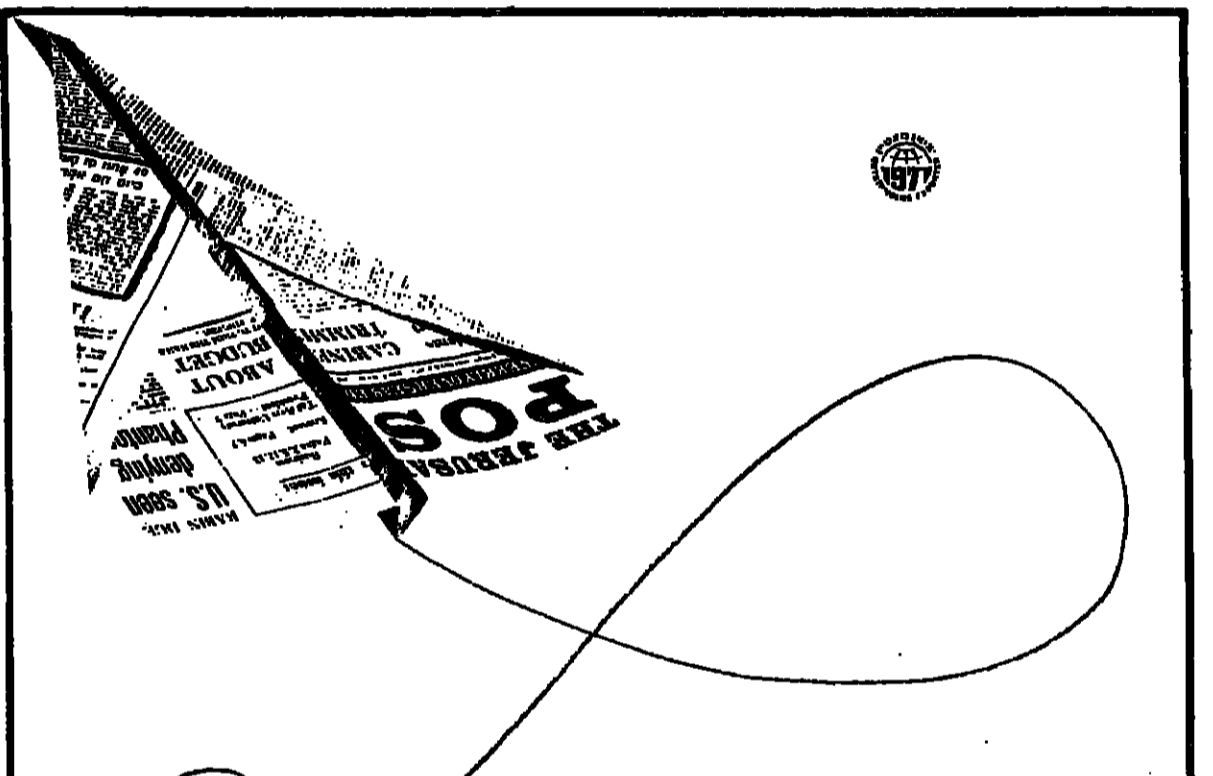
THE STAR OF DAVID

how best I could try to regain contact with a friend in Israel? He is Mr. Henry Makby, formerly of Melbourne, Australia, who was studying at an yeshiva in Haifa — Morikaz Klita 131 Hameganin, from 1st June to November 1971.

I was due to reply to him about the end of that period but waited in the hope of getting a subsequent address, but have not heard from him since. He had a serious illness before leaving Australia and I am concerned at his long silence. Would the Ministry of Absorption have any knowledge of his movements after completing the ulpan? Although I am not Jewish, I am very fond of Israel and have visited twice, once taking my family. The Jerusalem Post Weekly is required reading in our house.

D.J. GARDEE Box 7 Grass Valley 5103 Western Australia October 9.

(Will any reader able to help Mr. Carder please contact him, Ed. Jerusalem Post Book Page.



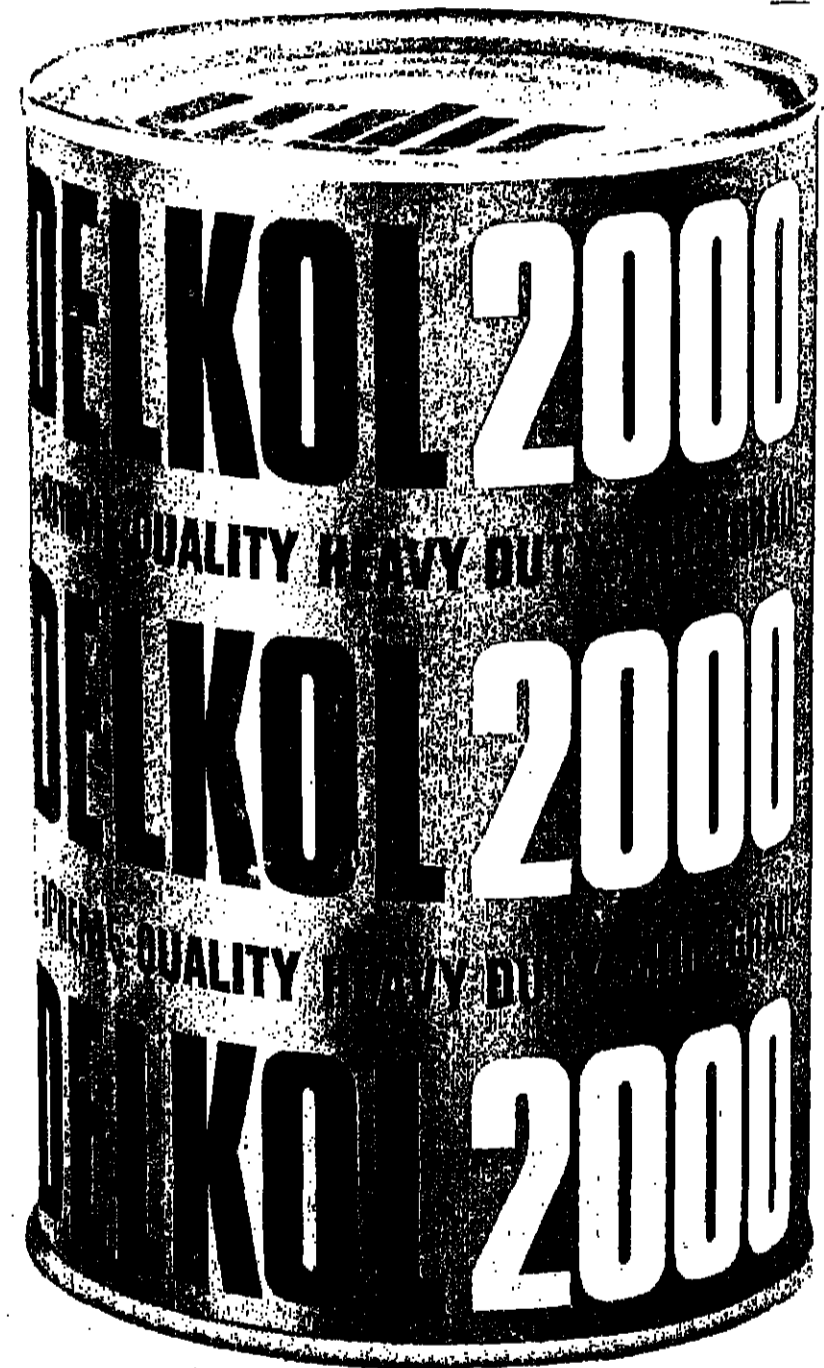
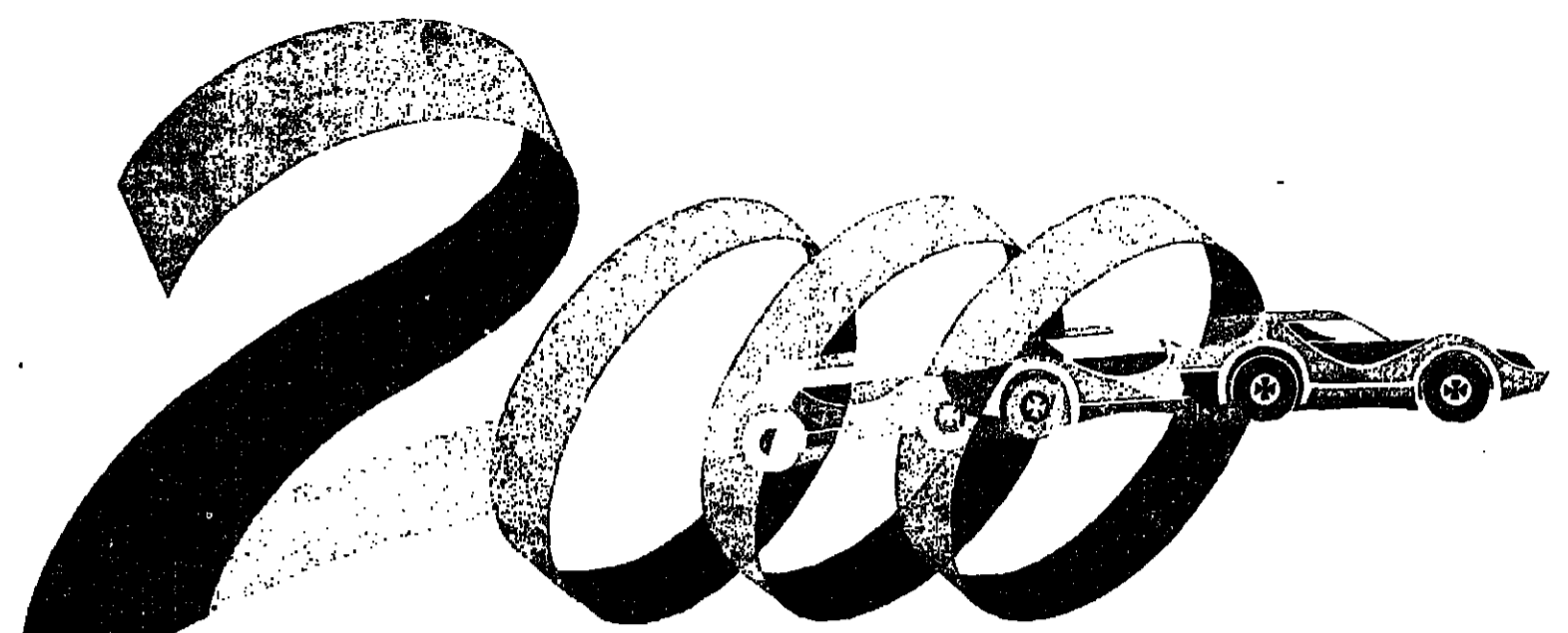
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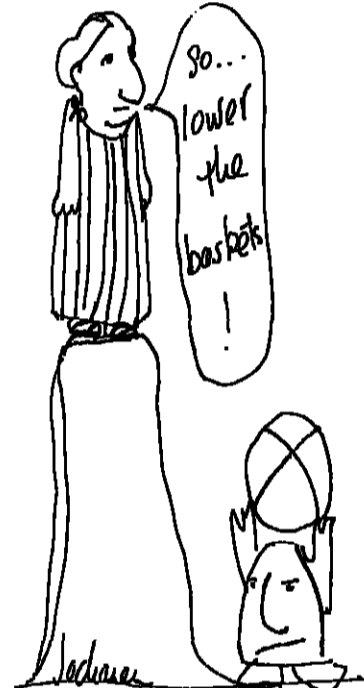
THE ORACLE

By EPHRAIM KISHON

THE basketball crisis reached a new high the other week when the trainer of the national team clashed with the Basketball Committee of the Sports Authority over the tactics he had used during the recent European debate. The members of the committee advocated the "individual interference" method, while the trainer obstinately stuck to "area interference," claiming that only this method was effective in a game where most of the opposition players were about two metres tall, while the average of our players was 28 years. Three meetings had already taken place in an attempt to settle the dispute and there had also been contacts with middle-echelon government officials, but neither party would budge an inch from its position.

"Well," they said in the end, "let's see Golda."

It had been inevitable from the outset. As a matter of fact,



this logical step even had some parliamentary-administrative elements in its favour, because, since sport as such has no official standing in our country and therefore lacks a sponsor, it naturally belongs, like so many other matters, under the umbrella of the Prime Minister's office.

The meeting with Golda could only be arranged by the personal intervention of the Director-General since the Prime Minister had an extremely crowded schedule that week, having to deal with the teachers' salary demands, the cost of living index, the doctors' strike and Lansky. But in the end, the Prime Minister agreed to the meeting, and the group filed into her office at 7.30 a.m. sharp.

First there was a brief ceremony. The chairman of the Basketball Committee, visibly moved, greeted the Prime Minister on behalf of Israel's basketballers and voiced the hope that the Prime Minister would find her way to breathe life into this important sport, as only she, Golda, sorry, the Prime Minister.

Here the Prime Minister interrupted the speaker.

"All right, all right," she said, smiling cordially, "but why did you pick on me?"

The trainer of the national team took the floor and, with a slight tremor in his voice, described to the Prime Minister what the quarrel was about, i.e. that he was for area interference, as this made possible an effective blocking in

the case of technical superiority. After this, the head of the commission outlined to the Prime Minister the advantages of individual interference, which prevents sudden breakthroughs in the wings.

"That is the situation, madam," the chairman summed up, "and now the decision is in your hands."

The P.M. surveyed the opposing camps, visibly amused, and shook her head, signalling that she did not understand what was the big problem.

"I think both methods are quite acceptable," she said. "Why couldn't you use both?"

It was as if an electric current had passed through those present. Yes, by golly, this was the woman's greatness, that she always found the only possible compromise even in the most complicated situations! Really, why hadn't they thought of it until now? A merger of the two methods! That was bound to give a quite different direction to the development of this important sport. The delegation felt greatly relieved, their faces broke into wide grins.

The P.M., in excellent spirits, related that she too, on her doctor's prescription, was engaging in sport: she was doing calisthenics every morning lying on her back in her bedroom, and they were doing her a world of good.

"By the way," she asked, "what is basketball?"

"It is a struggle between two camps," her bureau chief exclaimed. "Each camp attempts to throw and pass the ball against the other's fierce opposition, through a wide hoop (the "basket"), suspended from a tall pole..."

Instructions were given to bring in the ornamental basket which had been prepared especially for the event. The pole with its marble plaque and its basket woven of silver thread was brought in from the lobby and the trainer of the national team demonstrated some typical throws while dashing towards the basket. Clouds of dust arose in the room. The P.M. cleared her throat gently and motioned with her hand, coughing, that they should stop this nonsense.

"Don't run about," she coughed. "Throw it without jumping around like maniacs!"

The trainer stopped dead in his tracks on hearing these words. But... but... this was the basic idea of the famous "Harvard system"! Instead of throwing the ball while running towards the basket, shoot while standing still on the ground! The trainer exchanged meaningful glances with his assistants and whispered the three words which were to mould Israeli basketball in the coming decade:

"As of now, we'll shoot without jumping!"

It had become a solemn occasion indeed. They all felt that the brief visit whose aim had been to settle a trifling misunderstanding, was about to bring forth fruit they had never dreamed of.

"Shouldn't we get her to pick the boys for the Selected?" the enthusiastic chairman whispered into the ears of the trainer. On the latter's nodding assent, he respectfully requested the P.M. to point out the players who in her view were worthy to represent our country at international meetings.

"But," the P.M. said, "I don't even know them."

Thereupon a group photo

taken in training camp was placed before her. It was a big photo in an ornamental frame prepared especially for the occasion. The Prime Minister's glance swept with maternal pride over the sturdy boys: yes, this was a different Jewish youth, vigorous, sports-loving...

"That poor fellow," she suddenly sighed. "They're all powerful, well-built, except this one in spectacles — he's as skinny and tall as a beanstalk. Why did you take him? These gangling fellows move so awkwardly..."

And so the country's best player was dropped from the national team. The delegation was somewhat worried. On the trainer's face could be clearly read the severe inner struggle

between orders from above and certain professional principles. In the end, the man swallowed hard and in a whispered stammer said something to the Prime Minister about certain advantages enjoyed by players over two metres in scoring baskets.

"Only a real giant can actually reach the rim of the basket," he explained, "because the basket is suspended very high."

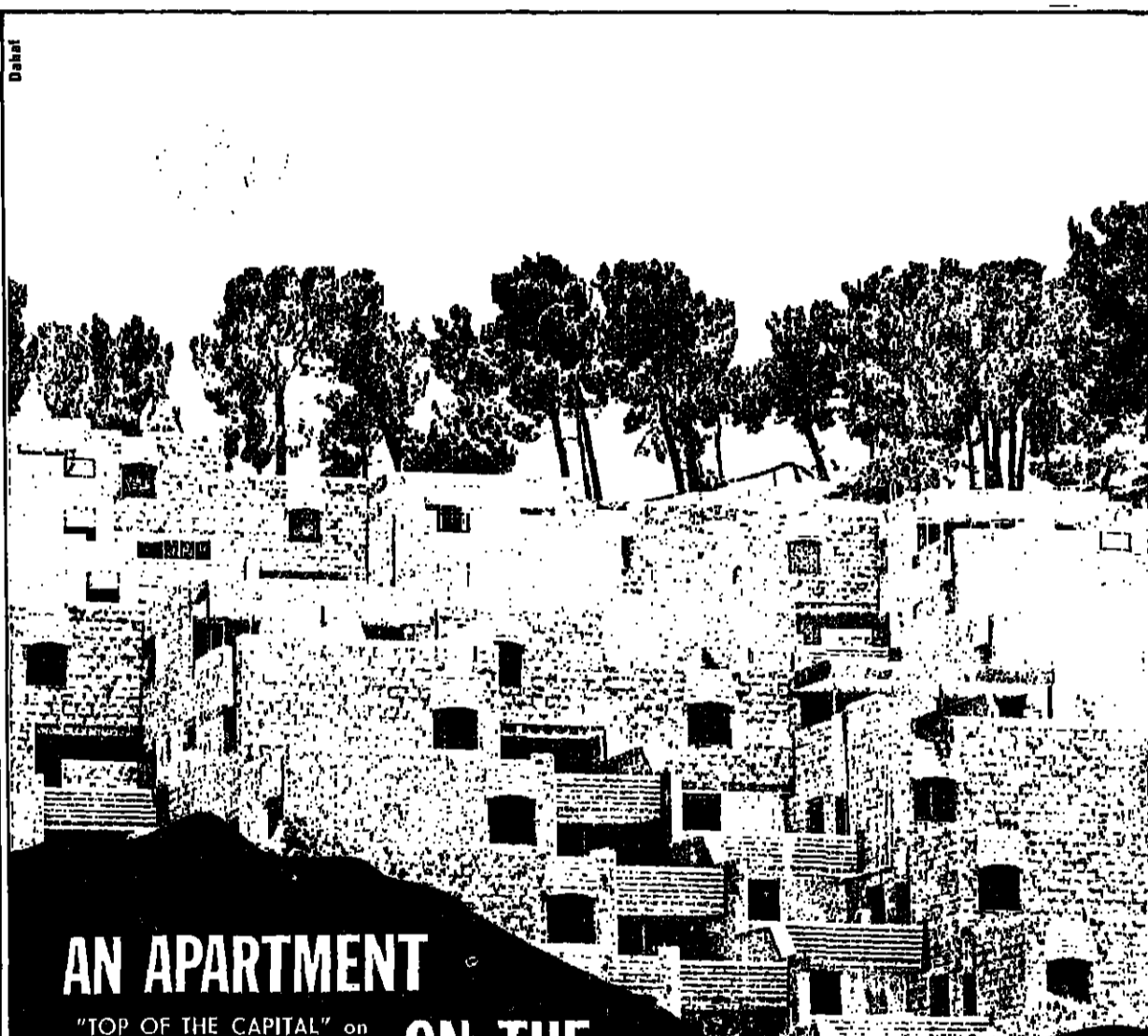
"So you'll have to lower it," the P.M. decreed. "It would be unjust to discriminate against the short ones..."

At this point, the secretary came in and announced that the Chief of Staff was waiting outside. The delegation expressed their thanks for the important rulings made during

the solemn occasion and left the office overcome by emotion. Once they were outside, the dispute was naturally renewed, because the members of the committee interpreted the Prime Minister's directive to mean that all the country's baskets would have to be lowered immediately by at least a metre while the trainer of the national team insisted on a maximum of 35 cm. — and even that, in his opinion, would be commented on adversely abroad.

The discussion degenerated into insults and the two parties separated in a new atmosphere of crisis. It seems the P.M. will again have to intervene in person.

Translated by Yohanan Goldman
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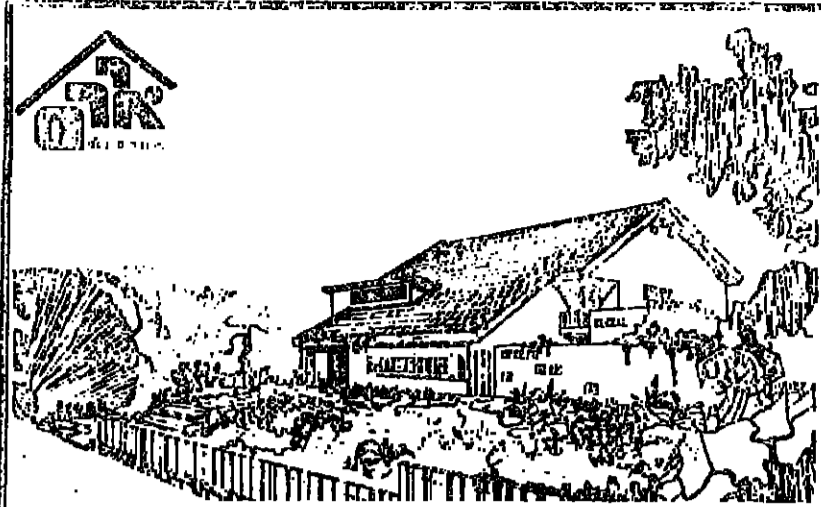
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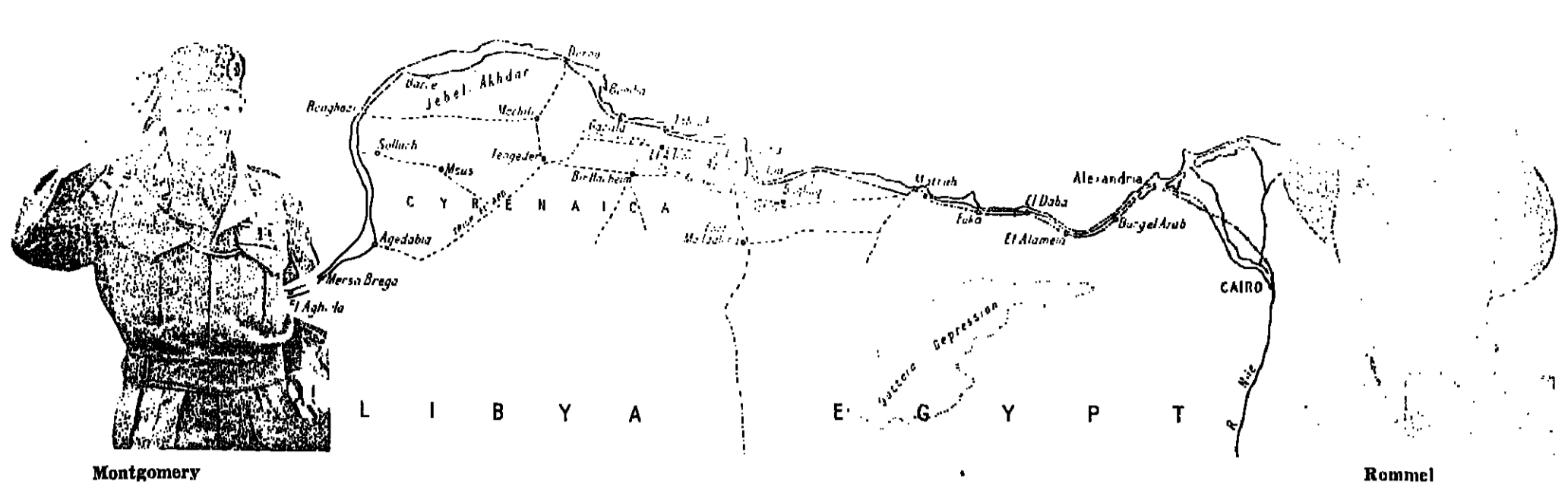
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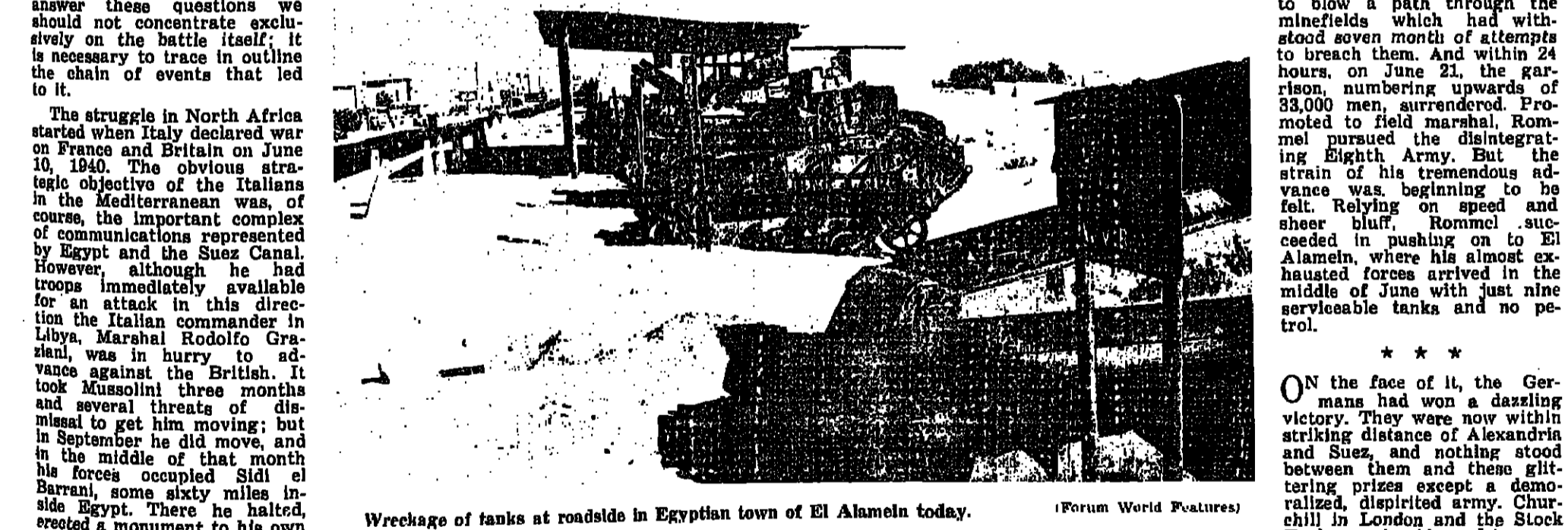
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The legend of El Alamein

EL Alamein is commonly regarded as one of the turning points of World War II, and has captured popular imagination through its identification with two of the most famous generals of that war: Rommel, whose name has become synonymous with daring and initiative, and Montgomery, whose inspiring leadership of the Eighth Army has become one of the legends of modern military history. However, it is time to ask: Just how great were these two as commanders? Just how critical was the battle of El Alamein for the outcome of the war? Was it in fact necessary at all? To answer these questions we should not concentrate exclusively on the battle itself; it is necessary to trace in outline the chain of events that led to it.

More than a quarter of a century has passed since the end of World War II, and the passage of time enables us to see the great issues of that conflict with greater clarity. Some of the most important of these, writes Dr. MARTIN VAN CREVELD, are connected with the battle of El Alamein, the 30th anniversary of which is observed this week. The writer, a lecturer in modern history at the Hebrew University whose book on Axis strategy is soon to be published by Cambridge University Press, suggests that the crucial nature of the battle and the qualities of its commanders have been overestimated.



Wreckage of tanks at roadside in Egyptian town of El Alamein today. (Forum World Features)

North Africa, the Italians had not been idle elsewhere. On October 28, 1940, they attacked Greece. But the Greeks fought back manfully and in January Hitler was planning to come to the aid of his hard-pressed ally in the Balkans. To counter this threat Winston Churchill, disregarding the advice of his Chief of Staff, decided to send forces to Greece. The only troops available were O'Connor's, and overruling all protests Churchill withdrew three of his divisions for Greece, thus causing the British offensive against Tripoli to grind to a halt.

The British stopped their advance at the worst possible time. Had they gone on for another month, Tripoli might have fallen and the struggle in North Africa would have ended. As it was, the Italians were granted a breathing space which was exploited by Hitler to pump in his own troops. On February 11, 1941, the first German detachments, commanded by a brilliant young lieutenant-general named Erwin Rommel, started landing at Tripoli. Rommel was a great tactician and a superb leader; however, his dynamism sometimes got the better of his strategic sense. Having been ordered by the German High Command to submit his plans for a limited attack on the British by April 10, he advanced without warning on March 31 and within a month had thrown the British out of Libya — with the exception of Tobruk, which he invested but failed to take — and reached the Egyptian frontier.

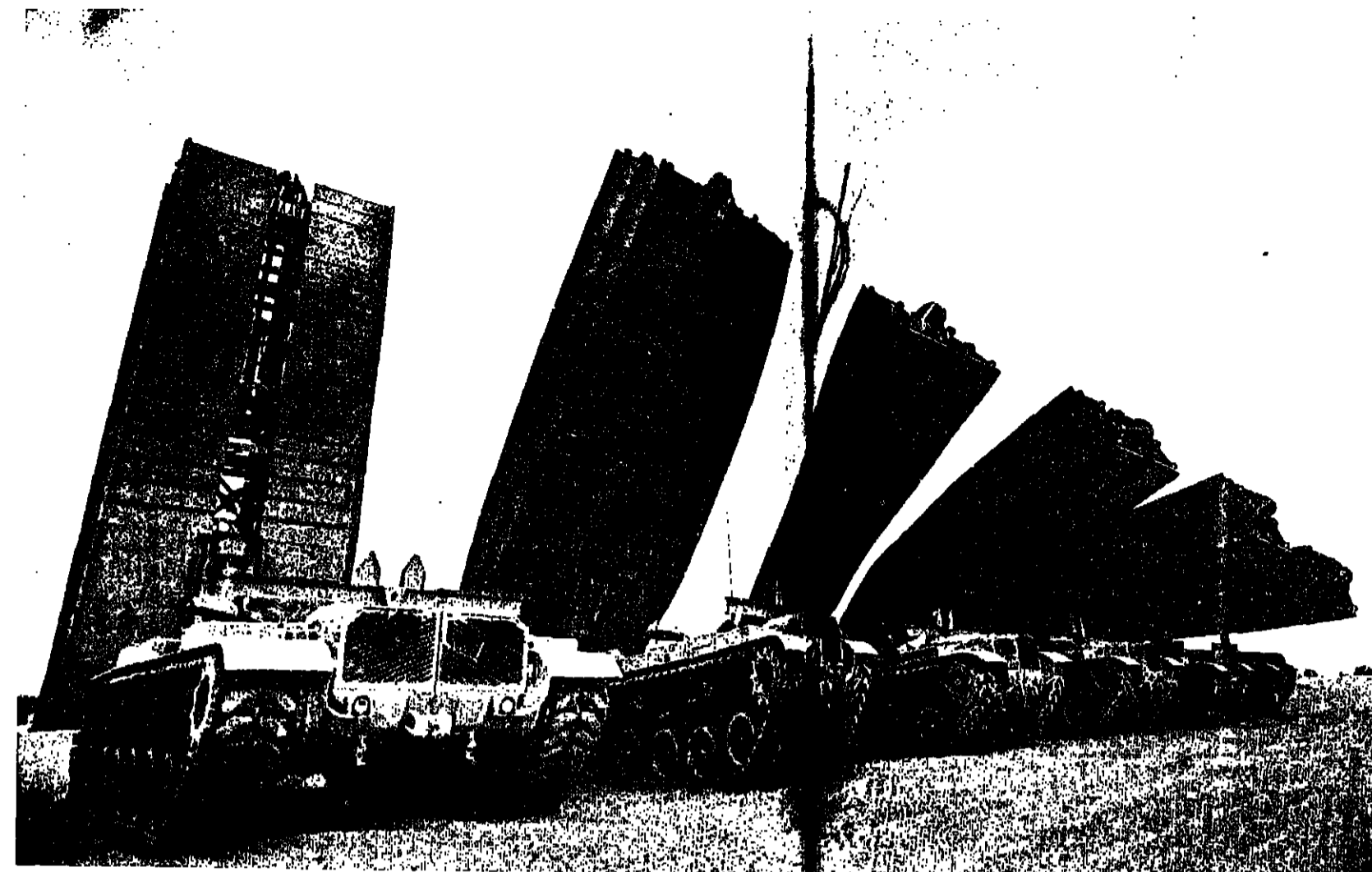
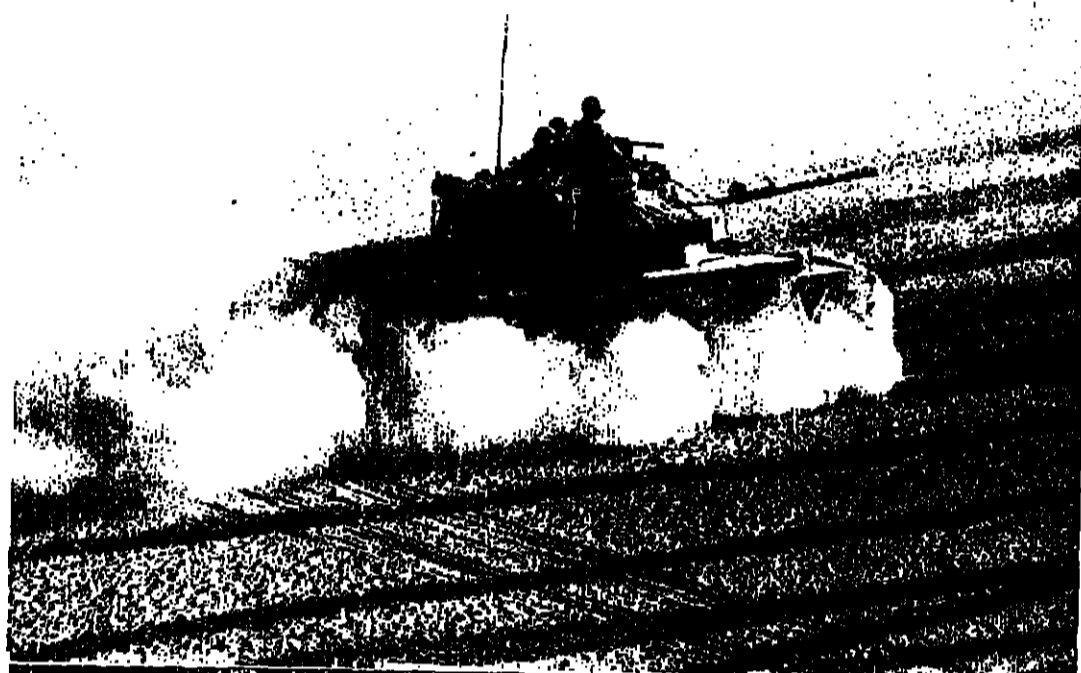
But these successes failed to make Berlin happy. Were it not for Rommel's unscheduled attack, the British might have sent even more forces to certain doom in Greece.

Back at start
In May 1941, the opposing armies, German and British, were facing each other on a line roughly corresponding with the Libyan-Egyptian frontier, with Tobruk forming an enclave in German-occupied Cyrenaica. Throughout the rest of that year the battle swayed to and fro, but early in December Tobruk was relieved and by the end of the month Rommel was back in El Agheila, not far from where he had started. The two armies were now very much stronger than they had been at the outset of the struggle. O'Connor's original Western Desert Corps had expanded into the Eighth Army, and the Germans now had some four divisions instead of the original one. In addition,

ON the face of it, the Germans had won a dazzling victory. They were now within striking distance of Alexandria and Suez, and nothing stood between them and these glittering prizes except a demoralized, dispirited army. Churchill in London and the Stock Exchange in Alexandria were wily in pessimism; in Palestine, the British were preparing to evacuate the country and hurriedly prepared the *Palmah* on a Massada-like stand on top of Mount Carmel.

Precarious position
Yet, in fact, Rommel had inadvertently thrust himself into a very precarious position. For the first time since he arrived in Africa, he was now facing a continuous front which could not be outflanked. All previous lines put up against him had necessarily petered out somewhere in the desert and could thus be circumvented from the south; now he was facing an enemy who could base himself on a 64-km. front stretching southwest from El Alamein to the impassable sands of the Qattara Depression. Moreover, (Continued on Page 21)

ARMOUR DAY



Forms of American-made M-48 A-2-C bridge-laying tanks during recent manoeuvres in Sinai.

Centurion tank, in left photo, raises dust. At lower left, tank crews head for their vehicles.

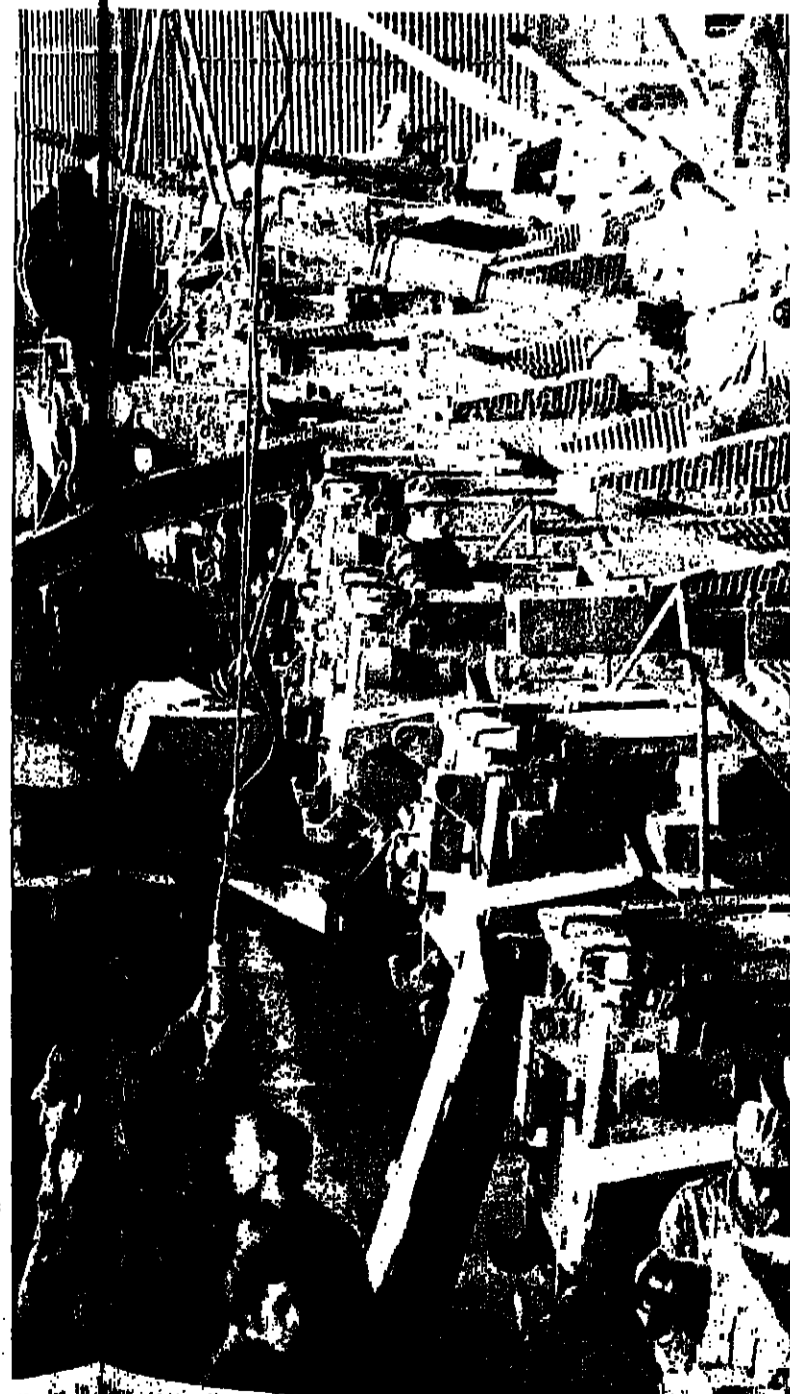


Aluf Avraham (Bren) Adan, O/C Armoured Corps.

Members of the Armoured Corps entertainment troupe, at a position in the Sinai Desert.



Crews rush to put up camouflage netting during exercise.



Tanks in various stages of repair at Armoured Corps workshops.



The other enemy at Suez

NIMROD is a lieutenant in the Tank Corps. He is responsible for the lives of some three-score men, for millions of pounds worth of equipment, and for the defence of a strategic section of Israel's frontier with Egypt on the Suez Canal. Nimrod is 21 years old.

Armoured Corps Day brought a welcome change for Nimrod and the men of his tank company — a visit from an "outsider," the first unusual thing that has happened in the post for weeks. The last Egyptian shell, which fell at the Canal 28 months ago, signalled the end of intense public interest in the men who guard the Canal. No longer do they receive gifts or visits from the Soldiers' Welfare Committee. No longer do they have to play host to newsmen and foreign donors, eager to get a glimpse of "Israel's war." Life has become a battle against boredom, a battle against demoralization, fought by young men who have to spend months on end in an isolated fortified outpost, hundreds of miles away from any major centre of activity.

Nimrod and his men are stationed near the southern terminus of the Suez Canal, where it flows into the Gulf of Suez. A decapitated statue of the Canal's builder — Ferdinand de Lesseps — and the ghost town of Port Tewfik stand quietly in the hot Sinai sun. On the other side, the Egyptians keep on building fortifications, possibly dreaming about, or dreading, the day they will be ordered to oust the Israeli conquerors. In the meantime, however, the scene remains serene.

The public apparently has forgotten that Armoured Corps outposts like this one are the deterrent which keeps the Egyptians on the other side of the Canal. But the army has not forgotten them; it has expended great effort to break the tedium. Over 100 films are distributed weekly by the Armoured Corps' Education Officer in Sinai; each outpost has its own projector. Now and then a lecturer arrives, to provoke discussion and argument. Army troupes and civilian singers — who appear as part of their reserve duty since they no longer volunteer — make regular rounds. But these activities fill only very few of the 500-odd hours the men are awake each month. How the rest of the time is spent is totally dependent on the company commander's imagination.

"One of the biggest problems we face," Nimrod told me, "is finding an effective antidote for 'beduinism' — the official army medical term for chronic apathy. 'Let a man spend too much time on his back and he loses interest — first in his personal appearance, later in his tank, and finally in himself.'"

To counter this, Nimrod makes sure that his men lead a well-disciplined life. They are up early in the morning. After physical training, they prepare for morning inspection. Those not spic and span will have another inspection later in the day. The tanks then receive their daily care — each nut and bolt, each piece of equipment must be in perfect condition.

The Suez Canal front has receded from the headlines, and from public attention, since the cease-fire went into effect in August, 1970. Post Military Correspondent HIRSH GOODMAN visited an Armoured Corps post on the waterway this week, and witnessed the ongoing battle against 'Beduinism,' or apathy.

The tiny outpost is a model of order and cleanliness. The sleeping quarters, offices and service units — all housed in bunkers — are neat. The floor is spotless. The crews don't have personal lockers, but everything is in place. The waterless toilets don't smell bad at all. Painted signs dot the outpost, telling you that a shed full of stacked equipment is a storeroom, and the place with a stove inside is the kitchen.

Painting superfluous signs and whitewashing stones are more than part of the desperate battle to keep the men from slipping. They are also a means of ensuring that the outpost does not degenerate into a health hazard — a serious danger when dozens of men eat, sleep and live in a confined space, with minimal sanitary conditions.

Nimrod has used his own spare time on his hands to bring the men under his command up to officer level. The company's officers give daily lectures, repeats of those they themselves received at officers' training school. By teaching the men such subjects as topography, they have managed to build up a team of highly-trained professionals adept in every field connected with the tanks they have to man. Drivers have been taught to be gunners and vice versa, and complete interchangeability has been achieved.

One feels that not a minute goes wasted in the outpost. It is a perennial hive of activity, from the minutes the men wake to the time the lights go out. This has not necessarily made the young company commander popular with his men, but they respect him for it, a respect he has earned.

Nimrod's company is typical of the many stationed at the Canal zone. Their lives are hard, and the service they are doing the country is great. They spend several months in outposts, and then get pulled back for several months' training — also in Sinai. So pass three years. While on the front, they spend three weeks on duty and one week at home... one week in which to make up for the best years of their youth being spent in the sands of Sinai.

هيك من النصل

Photos of Israel's Armoured Corps, which observed its annual 'day' this week, are by Photo Editor DAVID RUBINGER.

he was now many hundreds of kilometres from his supply bases at Tripoli whereas the British, by falling back, had come much closer to them. He was receiving practically no reinforcements; the German summer offensive against the U.S.S.R. was now in full swing, and Hitler, rightly convinced that the war would be decided in Russia and not in North Africa, was reluctant to send him any. About half of what was earmarked for him was sunk by British submarines and planes based on Malta, whereas the British could still use the relatively safe — if impossibly long — route round the Cape of Good Hope for their reinforcements.

Above all, Rommel was now facing a new opponent in the person of General Sir Claude Auchinleck. "The Auk," the tall, blue-eyed, calm and robust Commander-in-Chief, Middle East, had felt it his duty to take over himself at the end of June, when Ritchie was losing control, and during July his forces repulsed Rommel's desperate attempts to break through in a series of small engagements. With the situation stabilized as a result of what has come to be known as the First Battle of Alamein, he started planning for an offensive to drive the Germans out of Egypt. He realized only too well the demoralized condition of his weakened army. A sound plan, thorough training and strong reinforcements were needed. Towards the achievement of these goals he worked systematically and patiently.

Patience, however, was one thing Churchill back in London did not have. Himself lacking the training of a staff officer, the British Prime Minister and Minister of Defence was contemptuous of the profession and completely unable to understand the logistic requirements of a modern army operating in a desert where everything, including even water, had to be brought up in endless convoys of two-ton trucks. Throughout the war, he had been prodding his generals to premature action, and this insistence had already led to several disasters.

Secret plans

Now he was once more urging Auchinleck to attack as soon as possible, but this time not only personal dynamism egged him on. For Churchill, unlike Auchinleck, knew that a great operation was being put in train in another part of the Mediterranean. He and President Roosevelt had finally decided on an invasion of French North Africa to be launched towards the end of 1942. In this invasion, American forces were scheduled to play the leading role; and Churchill foresaw that American preponderance in manpower and resources would steadily erode Britain's relative share in subsequent campaigns. Alamein offered a last opportunity to redeem three years of disasters to win an exclusively British victory.

Like Auchinleck, Rommel did not know that an invasion of North-West Africa was imminent. But even without knowledge of this threat to his rear, his position was precarious enough. His army was exhausted and he himself was by now a sick man. In a letter to his wife he confessed that in Auchinleck, he had finally met his match.

Worst of all, he was receiving no reinforcements and very few supplies. The battle in Russia was now approaching its climax at Stalingrad; Hitler could not and would not allow him fresh forces at this time. By advancing as far as

THE LEGEND OF EL ALAMEIN

El Alamein, Rommel had disobeyed his orders and stretched his communications beyond breaking point. Now he was trying to justify himself by claiming that, with reinforcements, he could not only capture Egypt but could push through to Iraq and by depriving Britain of her vital oil resources, possibly compel her to ask for terms.

But Hitler wasn't carried away by the victories of his most popular general and did not believe the war could be won in North Africa. In his view, Rommel's was only a small sideshow, to which he was prepared to devote only the minimum of forces necessary to hold the British at bay; everything else must go to Russia, to be used in the decisive struggle which would decide the fate of Europe for generations to come.

Romantic view

Hitler's sober views about the Mediterranean were not shared by the romantic, impulsive Churchill. To him, the old imperialist, that sea was indeed the linchpin of the Empire and of Egypt, a position whose loss would be disastrous. His military advisers repeatedly tried to convince him that Britain could not be brought to her knees even by the loss of the whole Middle East, but only by the severance of the maritime lifeline linking her to North America.

But Churchill paid no heed to them. In putting the Middle East at the top of Britain's worries, he was probably influenced largely by personal, emotional factors. But it is also possible that he put on an exaggerated show of concern in order to impress Roosevelt and squeeze out more aid from a President who was under pressure from his own advisers to divert resources and adopt a "Japan first" strategy.

By the end of July, Churchill had had enough of Auchinleck's patient but firm replies to promptings that he should take what in the latter's view would be a premature offensive. At the beginning of August, General Alexander was brought out to replace The Auk as Commander-in-Chief and command of the Eighth Army was given to Lt. General Bernard Montgomery, an eccentric, arrogant man who had impressed Churchill — always one to fall for swashbucklers — by his undeniable flair for public relations. For some mysterious reason, Churchill did not prefer his new commander as he had pestered the old; he gave him the men and materials he had refused Auchinleck, and Montgomery was able to complete his predecessor's preparations — even the plan of operation was taken over lock, stock and barrel — in blissful peace. Moreover, Montgomery enjoyed an immense advantage over Auchinleck in that he knew what was being prepared for North-West Africa. He therefore timed his own offensive in such a way that it would slightly precede the invasion, even if he was to fail the Germans would be forced to retreat because of the threat to their rear.

On October 23, Montgomery attacked. He enjoyed an overwhelming superiority in men and materials, especially artillery, aircraft and tanks. But things did not go smoothly, despite the fact that, early

on in the battle, Afrika Korps was left without a commander. Rommel was in Austria, convalescing after a bad liver attack. On the day after the battle began, Hitler asked him to return to his command, and he arrived back on the night of the 25th.

To defensive

The Germans resisted the British attack ferociously and Montgomery's attempts to "pulverize" them failed completely. But they were handicapped by a crippling shortage of fuel, and Rommel was soon forced to change from offensive to defensive tactics. On November 2, Montgomery threw all his armoured reserves into the fray and, with the Royal Air Force continuing to sink their vital oil tankers, the Germans were no longer able to continue fighting. All that was left to Rommel was to extricate his forces in some kind of order. He had just got this operation off to a successful start when a "hold on at any cost" order arrived from Hitler and compelled him to halt.

When asked why he had obeyed this impossible order — it was so crazy that it drove his second-in-command, von Thoma, to surrender — Rommel answered that as a soldier who had always demanded unconditional obedience from his troops, he felt he could not disobey orders himself. However, circumstances soon dispelled his misplaced loyalty and within 48 hours he decided he would break out, permission or no permission.

Operating with all his old dexterity, he succeeded in extricating most of his Germans, though only at the expense of the Italians, who were left in the lurch. There followed a tremendous march right across Libya to Tunisia. Often brought to a standstill through lack of fuel, Rommel nevertheless succeeded in keeping out of Montgomery's clutches and evading the latter's repeated attempts to cut him off. Grandiloquently naming his laborious pursuit "chasing Rommel" (Rommel himself frequently wondered why the British were being so slow), Montgomery advanced with great caution, encountering only scattered rear-guards and tens of thousands of skillfully laid mines.

Rommel stops

At his old position at El Agheila, Rommel stopped. But when Montgomery, after a delay of three weeks, finally brought himself to order his thousand tanks against Rommel's 50, he discovered the bird had flown unobserved that very night. Rommel reached the comparative safety of Tunisia — the Allies had landed in North-West Africa on November 8 and were slowly advancing eastwards — with his army intact and in good fighting spirit. Montgomery typically made up for his failure to destroy the Germans by staging a "grand victory parade" in Tripoli for Churchill's edification.

* * *

THE battle of El Alamein was fought by the British against an enemy who, however brilliant a tactician, had repeatedly shown that he failed to understand the basic

priorities of German grand strategy and had disobeyed orders to its detriment. If Rommel was nevertheless created field marshal and allowed his head, this was because he had captured the imagination of the German public and, to some extent, Hitler's as well. However, to the coldly calculating German general staff — and ultimately to Hitler too — his was nothing but a relatively unimportant sideshow, which could easily be disposed of once the Russian operation was completed. It was the British, but primarily Churchill and Montgomery with their shared flair for the dramatic, who propagandized this hard-won but strategically minor victory into a turning point of the war on a level with Stalingrad. Not only was it a battle fought with every ad-

vantage on the British side — one historian has even claimed that the main riddle is how Montgomery almost succeeded in losing it — but it was one whose outcome was determined in advance by external factors. In this sense, it was a quite unnecessary shedding of blood dictated by emotional and political reasons. Measured by this yardstick, neither Churchill nor Montgomery had reason to be proud of the victory. But this does not matter. For Churchill's power always lay not in his strategy, but in his eloquence; and as long as men live and people read, his books will be in demand. And from them will rise the voice of a man who, whatever his shortcomings as a military strategist, did more than any other to save the world from the darkest tyranny.



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Marketing with Martha

NOBODY is afraid to go into a supermarket, and this may be the calculation of the 18 artists who opened an exhibit of painting and sculpture on Monday evening in the Shefa-Chan Supermarket at Dizengoff Circle. The exhibition, dispersed among the groceries, will remain for a fortnight.

Above the frozen corn and Brussels sprouts hangs a pop art painting of a Volkswagen, by an established local artist, Ron Shuhori. A photo collage of a flower-child face hangs over the Garber baby food counter. The work is by a newcomer to Israel from California, Norman Kulkin, who has never exhibited before.

The exhibit is sponsored by The Third Eye, ha-Agfa ha-Sh'Hehi, a new pop shop for art, records and books at 75 Dizengoff Rd., just below the Circle. The idea of the supermarket exhibit, according to one of the artists who was helping hang pictures last Monday, is "to erase the barrier between the gallery and society."

The prices, however, will maintain a barrier between the art and most supermarket shoppers. The exhibition includes a number of big-name Israeli artists, among them Yigal Tumarkin, Rafi Lavie, Dida Oz and Henry Schlessnyak, and prices for many of the works therefore run into the hundreds and thousands. The Tumarkins — three pieces of scrap-metal sculpture at the front of the store — do not even have listed prices, but require consultation with the artist. At the other end of the price scale are lithographs at IL200, by Gad Ullman and others.

Even if you want to buy, you can't put a work of art in your shopping cart and wheel it to the check-out counter. There are numbers on each work, and a representative of The Third Eye is on duty at all times with a corresponding list of prices. If you make a purchase, you can collect your picture at the end of the exhibition.

Novelties

Among the novelties of the show are paintings by writer Amos Kolman — mildly erotic beachfront scenes, hanging over the milk, butter and cheeses. There is a work by Michel Opatowski which I would have hung near the bottled beverages: it is a Coca-Cola emblem in Arabic painted on a large white canvas, and priced at IL700. One way-out raffia sculpture by Mira Shechri looks so at home in the supermarket that I had to ask whether it was part of the exhibition or not.

There are also works by Jacques Katman, who is better known as a film director. He is one of the owners of The Third Eye, together with his wife Anna, photographer Amnon Solomon, actress Yael Aviv — best known as Hedva in the TV series "Hedva and I" — and her husband Zachi Shani.

Third eye

The Third Eye shop — its management prefers to call it an "entity" — is worth a visit on its own. It could be called Israel's first "underground" shop — located appropriately in a basement of a new apartment building and dedicated to all sorts of counter-culture art. Rock music blares (but not unpleasantly loudly), from a stereo, and young people lounge around the floor "doing their things" — listening, chatting, sketching, reading. The shop sells off-beat American comic books, underground newspapers, histories of the motion picture, biographies of Angela Davis and Bob Dylan, and other

books, mostly in English. "The best of rock music" on records is for sale. Some, but not much, original pop art is also on the walls for sale. "The Last Whole Earth Catalog" is available for IL30. "The Third Eye is open for regular business from 11 a.m. to 8 p.m., but after-hours there are sometimes showings of "underground" movies or artistic performances.

GALLERY 5" is in a private home, the Goldmans', at 5 Rehov Carmel, Ramat Chan, the suburb near the Maccabiah Village. It is not the easiest place to get to without a car. But you can get quite near with Dan Bus No. 30 from Allenby Road, No. 34 from the Central Bus Station, or No. 58 from North Tel Aviv.

Coffee and sympathy are doubled in the living room which doubles as the gallery. No one snickers if you ask for a painting "which will go with green wallpaper." Hela Goldman and Tilly Milner are used to such requests. Not only don't they laugh, but they will even go to a prospective customer's house to survey the decor.

Because it occupies home space, the gallery is open only twice a week: Monday and Tuesday mornings, 10 to 12, are geared to women, who are invited by word of mouth and circulars distributed in nearby neighbourhoods. Both these days, the gallery reopens in the afternoon, from 4 to 8 p.m. for an evening session intended for couples.

Open a year

Hela and Tilly, who opened their gallery a year ago, run it as a sort of introductory course in contemporary Israeli art. Hela studied art in New York City, where she used to live. Tilly, who comes from South Africa, is an enthusiastic collector, though not a painter herself. The morning I visited them, three other young women were present.

The paintings we were admiring were an abstract collection of houses under a stark yellow sun. The two immigrants from South Africa present said it reminded them of that country's landscape, though the artist is Israeli. This particular work is priced at IL600. We spent some time looking through a folder of Dan Kryger, a Tel Aviv artist, who combines stoking with a silk-screening process. "We're very excited about him," Tilly said. Among other assets, he has a sense of humour.

One thousand pounds is the maximum price of a work at Gallery 5. Prices start at IL50 and the average is IL400 — IL800. Hela and Tilly admit that it is not easy finding good works, especially oils, in this price range. But they manage, often by choosing the smaller-sized paintings of known artists, or their lithographs. Marcel Janco, Moche Gat, Yohanan Simon, and Chaim Rosenthal are among the veteran artists whose works are there. (Prices are marked on each item, and they are fixed prices, I was told.)

Discovery

Like any gallery owners, Tilly and Hela are especially proud when they feel they have "discovered" a new artist. They first saw Shraga Aloni's work at an exhibition, then took a year and a half to track him down.

They found the former kibbutznik still in his early 30s — living and painting in Tel Aviv. "When we first found him, we sold his pictures for IL300. Now they fetch IL700 and more."

An artist who has charmed Hela and Tilly, both with his works and his gentle personality, is a religious Yemenite, Avraham Alzmon. He specializes in watercolours of flowers and trees, in dark tones.

Occasionally Tilly and Hela take their collection outside the Goldman home. Last year, they agreed somewhat apprehensively to organize an exhibition in Bnei Brak on behalf of a religious women's organization. Most of the visitors had never before been exposed to contemporary art, and took to it so well that they have asked for it to be repeated this year.

SWEET wine, fruit juices and speed teas set the tone at Galerie du Soleil (in Hebrew, Galeri'at ha-Shemesh), newly opened by Aviva Orshalom and Lior Yehli. She is a former art supervisor for the Ministry of Education; he is a singer and actor.

The gallery is situated in a basement at 14 Rehov Massada, one of the small streets behind Dizengoff Road in the Keren Kayemet-Arlozorov vicinity. The walls are lined with paintings, the centre of the room has rows of folding chairs for planned artistic performances and discussion programmes. Registration for these is currently in progress, but it is not possible to know just what courses will be available until the owners see what the public wants.

What will be offered is a wide

range of subjects all tending toward the aim of "harmony in life," says Aviva and Lior.

Aviva is prepared to teach beginning drawing and painting to adults who have never tried to paint before. She is willing to give talks on "meditation." She offers consultation and guidance in "chromo-therapy" — which is another name for colour therapy, and which she learned about while studying art in Paris.

An initial fifteen-minute consultation on colour therapy by Aviva is free-of-charge, but additional "guidance" — such as a home visit or an interview with a moody child — requires payment. Similarly, there will be fees of IL5 to IL10 per lesson for the various courses offered, and entrance charges for the singing and recitation programmes with Lior Yehli, mainly on themes of "love and peace." He hopes to interest other performing artists, poets, and avant-garde theatre groups to appear.

For the moment, it is a little hard to know what is going on any particular evening at Galerie du Soleil. It is open from 5 p.m. to 9 p.m., daily except Fridays. Performances, when they occur, will begin at 8:30 p.m. "We are not night-owls," says Aviva. They are also vegetarians, but do not plan to lecture on that subject. They do hope, however, to organize a how-to-give-up-smoking circle under the auspices of the local Cancer Society. Lior

stopped smoking four years ago. The art hanging on the gallery walls and intended for sale is also intended to blend in with the general theme of "harmony," said Aviva and Lior. For instance, she has a few hand-prints by a Swiss "chromo-therapeutic artist," Marhe-san. "Note the clean, healthy colours," Aviva said to me. These prints are Aviva's own hand-coloured etchings, and her many collages of autumn leaves start at IL100.

As her special discovery, she claims a young artist named Melui, who paints in the style of naive fantasy, with religious themes. His works, she said, sell for "IL200 and up," but it was rather hard to pin her down on a price for his most impressive work there, because Aviva says she has plans to "save it for an international exhibition." Price are not marked on works.

It is necessary to view Galerie du Soleil as a "happening" rather than a regular art gallery. Aviva herself, a dark-haired beauty in Oriental-mode gowns which she designs, lends much to the atmosphere. Lior looks and talks like the would-be representative of the "new" generation which wants to save the world with songs and words of love. It will not appeal to everyone, but everyone is welcome to come and see, and sip a glass of Sapir Sweet Wine from the Zion Wineries, Jerusalem.

Martha Meisels

Art among the Groceries

Sex expert dispenser of facts

By Mary Selman

JERUSALEM POST REPORTER
A FORMER television expert, who worked at Israel's TV station as a technical supervisor three years ago, has returned to the country — but this time as a sex expert.

Howard Kirsch, 28, was back in Israel last week as a working tourist, visiting old friends, touring the country and meeting with leading sociologists and educators to dispense information about New York City's Community Sex Information Service, where he works as a volunteer counsellor.

Mr. Kirsch, who is now a broadcast engineer with Doyle Dane Bernbach advertising agency, was one of the first 20 counsellors trained to take part in a telephone information service, considered the best way to reach people with problems or questions about sex. Now there are 70 counsellors, an office open for 11 hours a day and receiving 150 calls a day, an abortion referral service, a speakers' bureau and symposiums. The service is sponsored by grants from the New York Foundation and John Rockefeller.

"I thought it was a worthwhile cause," Mr. Kirsch explained in an interview with *The Post*. "and I had some free time for community service, and, frankly, I wanted to know some more about sex." With a three-month course and a year of counselling behind him, he now speaks knowledgeably about the urgent need for sex education both in the U.S. and Israel. He is especially opposed to the family doctor acting as sex counsellor for patients with problems. "The average doctor has more hang-ups than his patients about sex and his body, and furthermore he has never received any training in human sexuality."

Lecturers

The New York counsellors, on the other hand, heard lectures by prominent sexologists (including Wardell Pomeroy, a close associate of Dr. Alfred Kinsey), the Board of Health's Venereal Disease Department, members of the Gay Activists Alliance, gynaecologists, urologists, experts on trans-sexualism, and a psychiatrist. They had to read a long recommended bibliography in these fields, and even today, when a new book on anything relating to human sexuality is published, one of them must write a book report, which is then circulated to all the others.

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HOWARD KIRSCH

The most common questions asked (70 per cent of the callers are men) deal with premature ejaculation, impotence, lovemaking technique, and oral sex. The counsellors answer with information they have learned in their training course and reading; if they don't know an answer, they can consult other counsellors or their library; they also make referrals to psychologists, psychiatrists or medical doctors. They make no value judgments, give no opinions. They are dispensers of facts.

Practice

For instance, if a caller asks if oral sex "is all right," a counsellor may tell him it is practised by a large segment of the population. If a woman asks if birth control pills are "good for her," a counsellor might answer that the pill is the most effective birth control method known, used by millions of women, but that there are some health hazards, especially for women suffering from blood clotting, or varicose veins. He would add that there have been no long-range studies made on effects of the pill, and advise the woman to see a doctor.

Of the homosexuals who call in for information, some are satisfied with their sexual preference, and simply want to know where to meet other homosexuals; these would be referred to "gay groups" or consciousness-raising clubs. Others want to know if they are "normal," and exhibit dissatisfaction with their way of life. They would be sent to either gay counsellors or to a psychiatrist.

Local interest

New York's sex information service came to the attention of Israelis when one of the counsellors, Edna Shulman, delivered a paper at the sex symposium held in Tel Aviv in July. Following some queries from Israel, Mr. Kirsch was given booklets and posters to take back here during his trip. He met with Issa Stern of the Demographic Committee of the Prime Minister's office for 2½ hours to explain training techniques for counsellors. Her prime interest, however, was not in a telephone service for Israel, but in training people to help introduce sex education in schools. Mr. Kirsch also met with Dr. Itana Koshan of the Hebrew University, who is interested in setting up symposiums on human sexuality. Both expressed great urgency about improving sex education in Israel.

The time is not right, they felt, for setting up a telephone counselling service in Israel, but they might be able to use other ideas suggested by Mr. Kirsch. They have asked him to send over some booklets for translation into Hebrew, and have also taken some of his posters dealing with venereal diseases and masturbation.

He is very much in favour of setting up sex information services in Israel, or for that matter, anywhere in the world, and explains it by quoting his group's motto: "sexual ignorance isn't bliss."

Mary Mikardo — P.R. for Pioneer Women in Britain

By Lea Levavi

JERUSALEM POST REPORTER

NETANYA. — FOR Mary Mikardo — public relations officer of Pioneer Women in Great Britain and wife of Ian Mikardo, Labour M.P. — "paradise" would be to spend six months a year in England and the remaining six months here. "That way," she explained when we met last week in Netanya, "we wouldn't have to be cut off from our roots and from our family in England, but could still feel we're living here."

Mr. and Mrs. Mikardo are here on their annual visit to their daughter and her family in Haifa. "We came over with the annual Pioneer Women study group. While the other women are touring the country, I stay with my daughter — who is, by the way, public relations director of Haifa University. For special events, such as the seminar Moetzet Hapanelot is holding for British Pioneer Women here, I join the group. I also will be having meetings with leaders of Moetzet Hapanelot, to discuss new ways in which we can help them..."

My husband is busy working on improving Irish-Israeli trade relations, and he wants to establish Friends of Haifa University in England."

Mrs. Mikardo first became interested in Pioneer Women through her brother Moche Rosetti, who served as Knesset Clerk from 1948 until his retirement three years ago. "When I was National Chairman of our organization twenty years ago, we opened a children's home in Ramat Gan. One of the things I did during this trip was to attend the 20th anniversary celebration."

For the past fifteen years, Mrs. Mikardo has been public relations officer of British Pioneer Women. "The most important part of my work is to establish contacts with labour and socialist organizations in England, particularly non-Jewish organizations, to tell them about Israel and to gain their political and moral support."

One of her chief activities is contacting Arab propaganda. "It was much easier ten or fifteen years ago; but today the Arabs have very good propaganda machine in



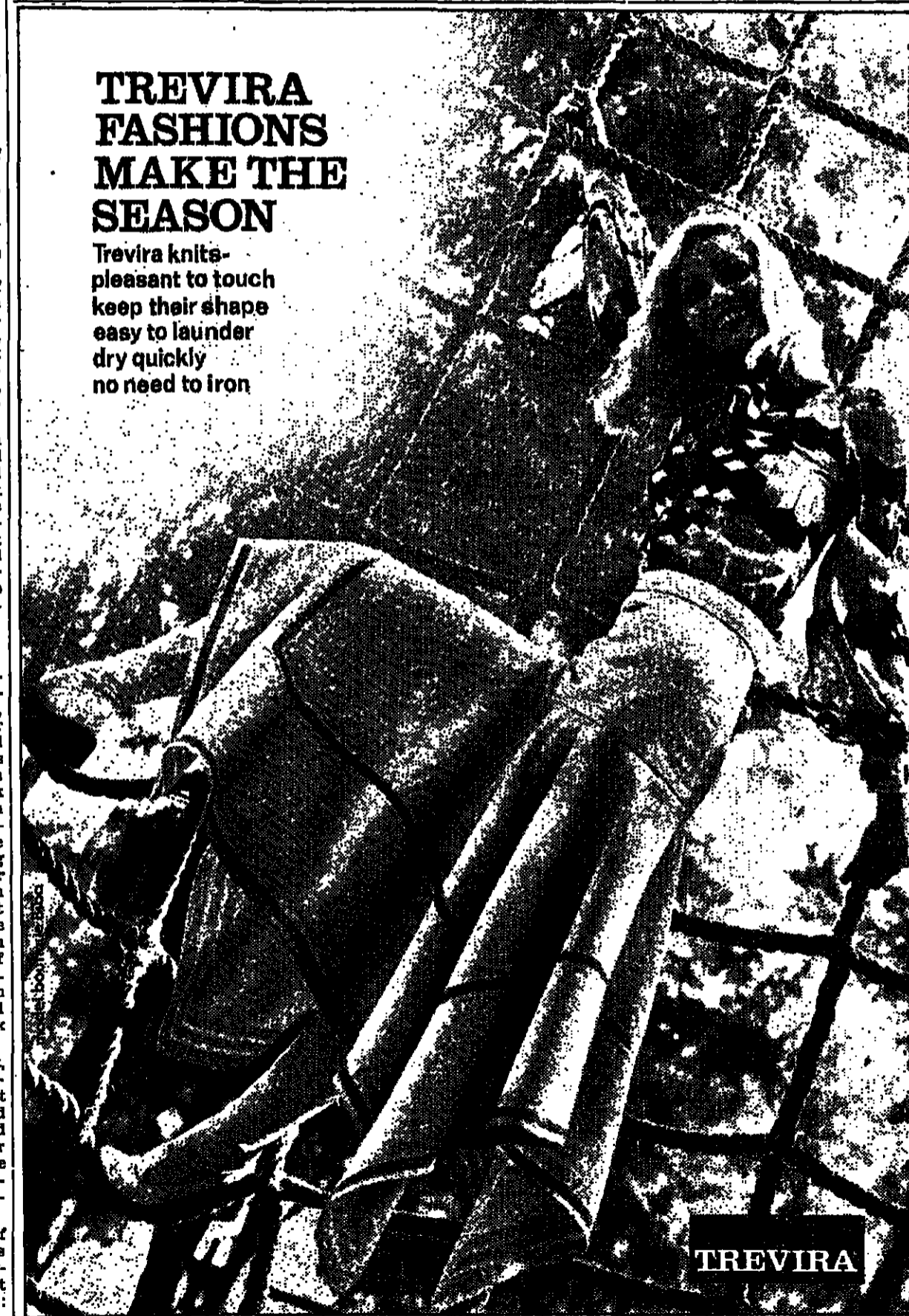
Mary Mikardo (left) with Beba Idelson, Moetzet Hapanelot's General Secretary at Netanya Seminar.

England, including well-subsidized students who propagandize full-time. You have to really have the facts at your fingertips to answer their seemingly persuasive arguments.

"For instance, they always talk about the refugees and how the Israelis chased the Arabs out of the country. I have to remind them that Israel's independence was decided upon by the U.N., with Russia's backing, and that the Arabs left on instructions from their own leaders."

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TREVIRA

Leilah's Deir el Balah beauty salon— a success story

By Gideon Weigert

SHE is just into her twenties, a native of the Nusseirat refugee camp in the southern part of the Gaza Strip. In 1959 she was among the top graduates of the Deir el Balah girls' secondary school. Today she owns the first and only beauty parlour anywhere south of Gaza town. She is the daughter of a local teacher, Abdul Rahim Dukhan, and her name is Leilah.

"So I had a matriculation certificate with distinction. What then?" said Leilah when I talked to her in El Anwar ("The Lights") Beauty Parlour at Deir el Balah. At first she thought of following in her father's footsteps and becoming a teacher. She was too late to register at the UNWRA women teachers' seminary. Yet she refused to stay at home; she wanted to earn her own living and learn a trade. So it was decided to enrol her in the Ramallah UNWRA vocational training centre for refugee girls. There was a vacancy in the hairdressing department, and Leilah accepted it. At the end of a two-year course she graduated top of her class, the first

refugee girl from the southern part of the Gaza Strip ever to become a hairdresser.

And again the same problem came up: What then? Leilah refused to follow the beaten track for the graduates of such courses, and content herself with employment in one of the ten existing beauty parlours in Gaza town. She wanted an independent career, near her family home in Nusseirat. She realized that the entire area south of Gaza down to El Arish was virgin soil as far as ladies' hairdressing was concerned.

She came to a firm decision: she would set herself up in the centre of this region at Deir el Balah, the educational and administrative centre of the area.

With the help of a family friend, suitable premises were found in the centre of the town, near the post office. The place was equipped with a water heater, hair drying machines and all the other necessary appliances; a local painter produced an illuminated signboard, and in the autumn of 1971, El Anwar Beauty Parlour, "under the direction of the Miss Leilah Dukhan," opened its doors.



The sign reads "El Anwar Beauty Parlour" and the photo shows Leilah at work at hair styling.

"The first days in my brand new shop were the most difficult in my whole life," Leilah admits today. Her greatest ally was patience. She had cards printed, and sent them to "leading women" of the township. Her sister put them up in prominent places around the Nusseirat camp. But no customers presented themselves. Week after week Leilah arrived every morning from Nusseirat, opened her shop, dusted the equipment, heated the water, and sat down to wait.

"You must realize that the women in the southern part of the Strip, and particularly those in the large refugee camps, are not used to going to the hairdresser. We still live here in a very conservative, strictly Moslem environment, and many people, out of pure ignorance, regard my profession as one not suitable for a good Moslem girl."

The women in the camp were not slow to start gossip about what a shame it was for the daughter of a noble teacher to become a hairdresser, to go by bus, unaccompanied by a man from her family to the city, to remain there alone, the whole day, and return in the evening, again unaccompanied, to the camp.

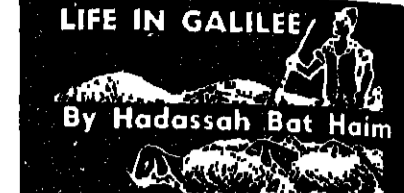
One of the things that helped Leilah during those trying months was her parents' full support of her conduct. And finally her patience was her parents' full support of wife of a Deir el Balah official made her appearance at El Anwar Beauty Parlour, accompanied by her husband. She asked for a shampoo and set. Leilah put all her skill into serving her first customer who left the shop with a promise to send her women friends. Slowly, things began to look up. Mothers, first from the town only, started to bring their grown-up daughters on the eve of a feast or a family celebration. Brides and their relatives came on the eve of a wedding day. Others fixed appointments, until slowly even women from Nusseirat and other camps dared to drop in to see "what this daughter of Um Abdul Rahman (Leilah's mother) is actually doing." Their husbands were by now earning enough money to permit their womenfolk the luxury of a "beauty session."

What kind of services does Leilah provide? First there is haircutting, shampooing and, if required, styling. Then she was trained in make-up and the care of wigs. She is skilled in facial massage and manicure as well, but these are not yet in demand by the women in the southern part of the Strip.

How does Leilah feel today, at the beginning of her second year in business?

"True, my circle of customers is not yet very wide, but I have confidence in the future. I trust there will be enough work for me to earn my living and support myself without further aid from my parents."

Leilah knows well that the first year of her new work was a trial year, especially in a profession which until 1972 was completely unknown in her area, and was regarded — in addition to the traditional inhibitions — as the height of luxury for inhabitants of refugee camps, most of whom had been without work during the 19 years of Egyptian military rule. But she is encouraged by the fact that this year there are two new girls from refugee camps in the area attending the Ramallah hairdressing course.



By Hadassah Bat-Haim

THE soothing patter of rain splattering on the window in the middle of the night brings nothing but a sense of ease and a feeling that the summer has gone on long enough. I give a momentary thought to the laundry on the line but decide that even the most delicate fabric won't come to any harm in this gentle refreshment.

With this comforting thought I drift off to sleep again, lulled by the faint sound of swishing on the leaves. After a few minutes, my daughter, who can — and does — sleep through the most violent of storms, calls out from her room to tell me it is raining. Sleepily I reply that I know and that it doesn't matter. She reminds me that the blouse she needs for school tomorrow is outside. In that case, I reply, she should go and get it in.

The elderly relative on a brief visit, woken by this exchange, cries out in alarm to know what is happening. I about back that it is nothing, only a shower, but she obviously does not find it credible that Hannah and I should find this a matter for comment and in another moment she is at the door of my room, a formidable figure in a heavy quilted dressing gown, fur-lined slippers, curl papers and a woollen night-cap. If anything is amiss, she demands to be told at once. Has anyone been taken ill? Should she put the kettle on while I phone for a doctor? Or is it burglars? The dog, roused by the conversation, barks madly to get out of the kitchen and this disturbs our Parlour Boarder who wants to know has Sambo caught a mouse.

Aunt panics

My aunt, now in a state of panic, says she never told her we had mice. She won't sleep another wink now or even go back to bed and first thing in the morning I must notify the authorities and we will all go to a hotel while the house is thoroughly de-moused. Wearily I assure her that there are no mice, give Sambo an entirely illegal biscuit and assure the F.B. that its nothing but a drop of rain. He and the dog go back to sleep, but my aunt, though now ready to accept my word, belatedly thinks of the washing which includes her second-best chiffon scarf.

No efforts of mine can convince her that now that the rain has stopped it will dry quicker outside than inside. I mustn't bother, she says bravely, she will put on her outdoor boots and a woollen shawl and bring it in. Thus pressured, I slip outside barefoot, pursued by her lamentations that I'll catch my death, bring it all in and dump it on a chair.

In the morning there is a short tussle with Hannah who insists on wearing her blouse in spite of assertion from my aunt who holds it to her ear and then sniffs at it, that it is still damp. Hannah must take it off at once, so my aunt can iron it and then air it for a few hours; then it will be safe.

I make the mistake of telling her that it's not important, the sun will dry it in minutes and as she has worn a wet bathing suit for most of the summer I am sure she will come to no harm. My aunt feels this is a very irresponsible attitude and cites a number of instances where prolonged contact with wet garments has undermined the health of many of her friends.

Hardly able to credit the brilliant sunshine that floods the breakfast table and the fact that I have not got pneumonia, she is now deeply suspicious of the weather and cannot be persuaded to leave the house without equipment for a winter's day in England, despite temperatures up in the seventies. As we prepare to go shopping she instructs me to get a mousetrap in case the mouse comes back as she doesn't want another disturbed night.

Pioneer

"You see, I acted more or less as a pioneer opening the roads for others. I proved that even for a refugee girl, nothing can stand in the way of an iron will."

French ready-to-wear borrows Saint Laurent tennis look

By Aline Mosby

U.F.I. Fashion Reporter

PARIS. — THE "tennis look" for spring is one offering of Paris at the spring-summer pre-a-porter fashion shows exhibiting this past week.

The French Ready-to-Wear Federation said an estimated 50,000 buyers from around the world, plus press, are in town to look at the wares of France's booming ready-made industry, along with fashions from other countries including Israel.

A two-floor exposition of 800 manufacturers at the Salon de Versailles Exhibition Hall leads off the spring style parade.

One theme evident to the buyers and press tramping through the crowded stalls at the Salon de Versailles is the "tennis-anyone" sweater look that ready-to-wear stylists copied outright from high-fashion king Yves Saint Laurent.

The couture House of Lanvin, in its inexpensive ready-to-wear line, has a sure-fire hit in long, V-neck cardigan sweaters over silk shirtwaist dresses, printed in bright colors.

Several manufacturers presented knit trouser suits, with those long V-neck tennis sweaters buttoned down the front. Another popular style was the tennis dress, often in ivory fannel, with the V-neckline banded in colours. Matching jackets had, of course, embroidered tennis rackets on the pockets.

The second big Yves Saint Laurent influence was the blouson jacket that he and the ready-to-wear house, JAP, started. In a carryover from the winter styles, the main spring trouser suit dominating the Salon de Versailles shows had a short, blousy jacket with ribbing at the waist, full sleeves and wide, raglan armholes.

The third Saint Laurent influence is his 1940-ish look that still reigns. Shoes on display had platform soles, high, chunky heels, and ankle straps. Dresses flared with bias cuts and puffy sleeves. Mannish jackets teamed with narrow, straight skirts reminiscent of the World War II look.

Wide pants

Trouser suits still dominate the female wardrobe, and, for spring, the pants are definitely wide, but fit snugly over the waist, hip and upper leg. The pants look even wider and longer with those short blouson jackets. And tailored jackets are cut shorter, not covering the entire derriere.

Suits often had pleated skirts. Three-quarter coats were plentiful, with kimono sleeves and bathrobe tie belts. And the dress continued to make its comeback — shirtwaists, tennis dresses and the tailored "nurse dress" with patch pockets and short sleeves.

Hemlines for city day wear hovered around the knee. The youthful houses pegged many dresses way above the knee, because French girls like to show their legs in the daytime.

Beged-Or at Paris showings



Begyed-Or, now showing their spring and summer 1973 collection at the Paris ready-to-wear fair, puts "leather in motion." Whether it is for men or women, it is a jacket — as seen in the three models above. Begyed-Or also sees the comeback of the roll collar in "Bbed knit with cuffs to match. But the action is with jackets that blouse and billow in the right places. There are also ¾ toppers that are vented or wrap around with off-hand chlo, ¾ coats that swing from inverted pleats and fullness. Also at the Pre-a-porter is the Begyed-Or Bis collection, for men and women — completely in fabric. As with leather, in this fabric collection Begyed-Or devotes itself to dressmaker detailing in handstitched darts and arrows giving importance to pockets, belts and yokes. There are also gigantic collars to turn up, and deep barrel cuffs to turn down.

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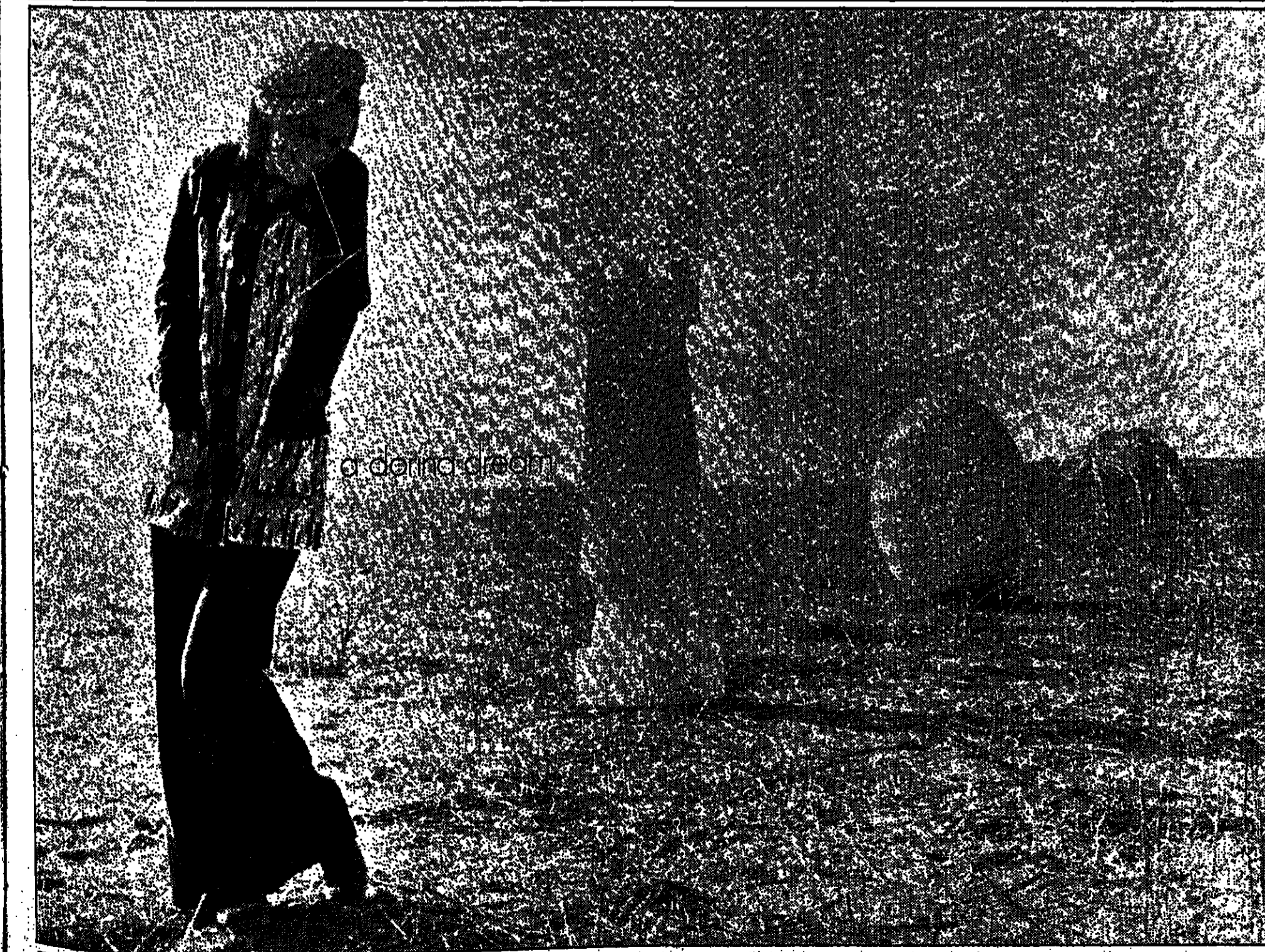
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YOGA

By Bill Troutt

Battling a bulging bikini



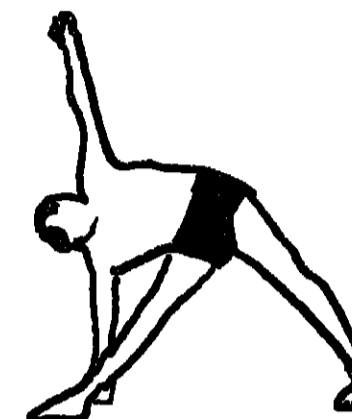
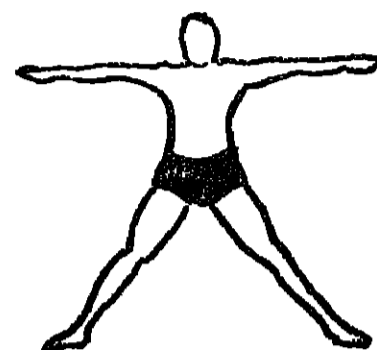
and raise the arms over the head, placing the palms together.

4. Hold the pose for a few seconds. Keep the left leg straight and stretch the spine towards the ceiling. The right heel is at the groin and the knee at a right angle to the body.

5. Lower the arms to the sides, bring the right leg back

to the right palm near the right ankle. If possible, place the palm completely on the floor.

6. Stretch the left arm up (as in the illustration) bringing it in line with the right shoulder and extend the trunk. The back of the legs, the back of the chest and the hips should be in line. Look up at the thumb of the outstretched hand. Be certain to keep the right knee locked tight and facing the toes.



LESSON 2

BALANCE POSE (Technique)

1. Stand in the Perfect Posture. Feet together, legs straight with the arms along the side.



to the floor and stand in the Perfect Posture.

6. Repeat the pose, alternating the legs. Stay for the same length of time and come back to the Perfect Posture. Effects

This pose tones the leg muscles and gives a gentle stretch to the spine. One feels a sense of balance and poise from accomplishing this posture.

LESSON 3

TRIANGLE POSE (Technique)

1. Stand in the Perfect Posture.

2. Inhale deeply and jump the legs apart 3 to 3½ feet (1½ metre). Raise the arms sideways, in line with the shoulders, palms facing down. Keep the arms parallel to the floor.

3. Turn the right foot 90 degrees and the left foot slightly to the right, keeping the leg stretched and tightened at the knee.

4. Exhale, bend the trunk sideways to the right, bringing

7. Now turn the left foot sideways 90 degrees, right foot also slightly turned to the left. Keep both knees tight and continue from position 2 to 6, reversing all processes. Hold the posture for the same length of time on the left side.

8. Exhale and jump back into the Perfect Posture. Effects

This asana tones up the leg muscles, removes stiffness in the legs and hips, corrects any minor deformity in the legs and allows them to develop evenly. It relieves backaches and neck sprains, strengthens the ankles and develops the chest.



Yoel, a Ramat Gan 18-year-old at work at the Helena Rubinstein during a sculpting and painting course organized by the Tel Aviv Museum. There are 850 youngsters, between the ages of 12-18, taking the course. (Lissachoff photo)

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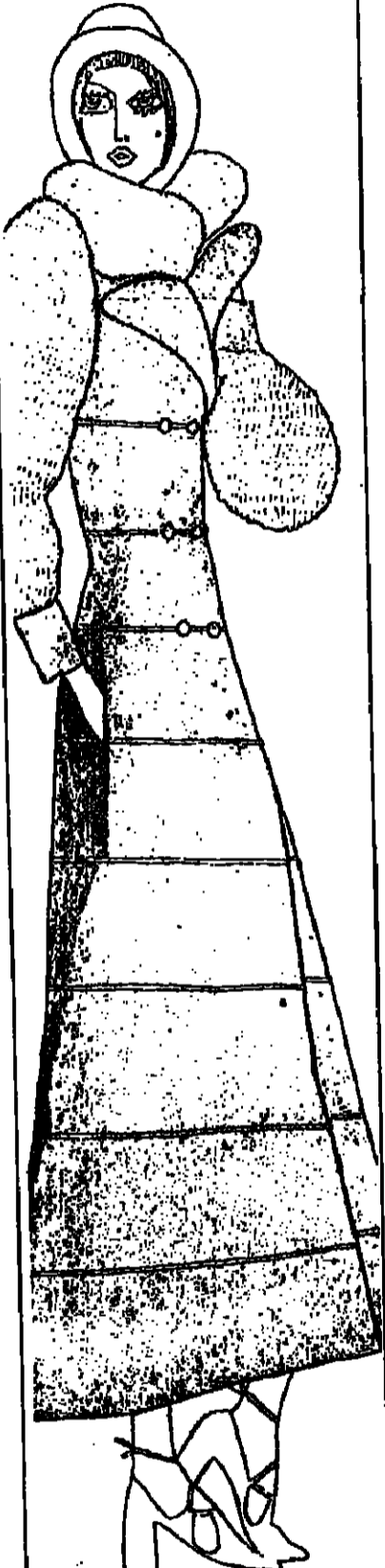
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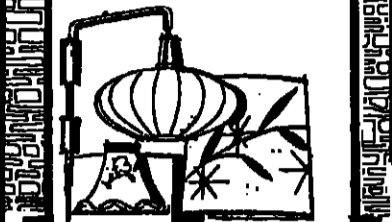
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Reviving the Dybbuk



Hanna Rovina as Leah in the original production of "The Dybbuk."

The recent announcement that Habimah will soon revive "The Dybbuk" for the State's 25th anniversary reminded me of a man I once knew, a perfectly ordinary person whose single claim to distinction was the fact that as a young man in Moscow he saw the original production of "The Dybbuk." He would tell the story to every person he met, and though he was no great raconteur, he usually found an audience. Because "The Dybbuk" was first performed by Habimah exactly 50 years ago (the opening night was January 22, 1922), is a legend, probably the most famous theatrical production in the history of the modern theatre. Habimah toured with it for several years, throughout Europe and in the United States, causing sensations everywhere. It was badly imitated by other theatres and by Habimah itself in successive revivals, the last one having taken place about ten years ago, a disaster which I distinctly remember, though I cannot recall the name of the actress who played the leading role.

"The Dybbuk" is also one of the most written-about theatrical productions of modern times. It is extensively treated in books on the theatre of the 20th century, in all theatrical reference books; countless treatises have been written on the subject and still are being written. I often receive letters from Ph.D. candidates out there in the wide world asking me — since I live in Tel Aviv, within a stone's throw from Habimah's glass building — for help in obtaining information concerning some detail about "The Dybbuk."

In our times, significant theatrical productions are extensively photographed, tape-recorded, filmed and chronicled in every detail, for the benefit of the future historian. Little of that was done when "The Dybbuk" was first produced. All we have is some photographs, and a considerable body of critical articles written all over the world, and memoirs of actors and others who had a hand in the show.

The theatre is the most transient of the arts; a show lives as long as it is on the boards. A revival, even soon after, even closely imitating the original, is another show, for better or worse. A film of the show is of historical importance, but will not give the audience the thrill of the live performance; not only because the audience will see shadows instead of living performers, but primarily because a great performance of 50 years back may leave us cold or have even a worse effect on us. I re-

member laughing, together with everyone else present in a small movie house in Paris, when they were showing a filmed scene by the greatest of them all — Sarah Bernhardt playing her most famous role in Kostantini's "L'Alceste," a film made about ten years before "The Dybbuk"; it was the emoting of the world's most famous actress which sent us into spasms of laughter. Had the original version of "The Dybbuk" been preserved on celluloid, who knows how entertaining, in the wrong way, it would be to us now.

We know what the impressions of contemporaries were. One of the intellectual lights of the period, the Russian writer Akin Vainsky, thus described one scene: "A Jew enters the synagogue weeping in a tune which makes one think of David's harp. This is a ritual weeping; it has a specific melody, and yet it is most sincere and genuine. The woman approaches the Holy Ark with firm steps, pulls aside the curtain, and in a voice full of sweetness and pleading pours out her troubles. The entire synagogue is filled with her voice."

The scene made a profound impression on that articulate viewer, as it did on thousands of others all over the world. But one can wonder what a 1972 audience in Tel Aviv would think of the weeping, had it been preserved on a sound track. Would not the very qualities which made the show so impressive in the 'twenties make it look quaint, or worse now?

The man who made "The Dybbuk" great was not the author, Sh. An-sky, but the director Evgeni Vakhtangov, a pupil of the great Stanislavsky, one of the few authentic geniuses of the theatre. Vakhtangov was a very sick man when he started rehearsing the show, and the rehearsal, interrupted by Vakhtangov's long stretches in the hospital, continued off and on for three years. The director was too ill to attend the opening night, and died of cancer soon after (his other great work, a production of "Turandot" which also made theatre history, opened with the director already dead, at 39).

Vakhtangov, an Armenian whose contact with Jews and Judaism had been non-existent before Stanislavsky persuaded him to take on "The Dybbuk," presented on the stage the quintessence of Jewish living as it evolved over centuries in Eastern Europe. "The Dybbuk" is by no means a great play, but is very good theatre. Above all, it is rich in what we somewhat condescendingly call folklore. An-sky was by profession a student of folklore, and the play was a spin-off of his research, full of details of the way of life and the beliefs of the people. Vakhtangov used his text as a springboard for his brilliant directorial ideas, such as the famous beggars' dance which in his interpretation became both a demonic eruption and an act of social protest: in it the beggars, invited to a free meal on the occasion of the wedding of the rich man's daughter, express their hatred of the rich.

One of the members of the cast described in his memoirs how the great man instructed an actress playing one of the beggar women: "You are a hungry beggar woman. Watch your hands grab the bread hungrily with your crooked, rheumatic hands, grab everything in sight. You have long forgotten how it feels to hold something good. You take things with an ugly, depraved grasp."

There is also the story concerning the famous gesture which became the leitmotif of the show — palms at the sides of the head, fingers spread out — a gesture which has since become standard in Hassidic plays and dances. During one of his hospital stays, Vakhtangov shared a room with an elderly Jew who gave him lessons in Hebrew. One morning the old man taught him a word even a worse effect on us. I re-

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Sunday, Oct. 29, 1972, 2.30 p.m. **THEATRE CLUB FOR YOUTH** sponsored by the Israel Museum and the Municipal Dept. of Education. (Admission free.)

8.30 p.m. **SONGS OF NAOMI SHEMER** Blmot Theatre Company

Monday, Oct. 30, 1972, 8.30 p.m. **END OF DAYS** by Halm Hazaz. Blmot Theatre Company.

Tuesday, Oct. 31, 1972, 8.30 p.m. **CZECH MUSIC** Israel Broadcasting Symphony Orchestra

Wednesday, Nov. 1, 1972, 8.30 p.m. **A DOG'S WILL** Blmot Theatre Company

Thursday, Nov. 2, 1972, 8.30 p.m. **SHALOM 25** Entertainment for tourists

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The Splendour of Nahum Gutman

By Gil Goldfine
AFTER observing a roomful of paintings by Nahum Gutman (on view at the Modern Art Gallery in Old Jaffa) it becomes difficult to walk away and be content to return to the real world

of work, tensions, economics and daily headaches. The artist's philosophy, consistency and apparent disassociation from burdensome problems create an aura of vibrant buoyancy and romanticism which renews the ideal of "joie de vivre."

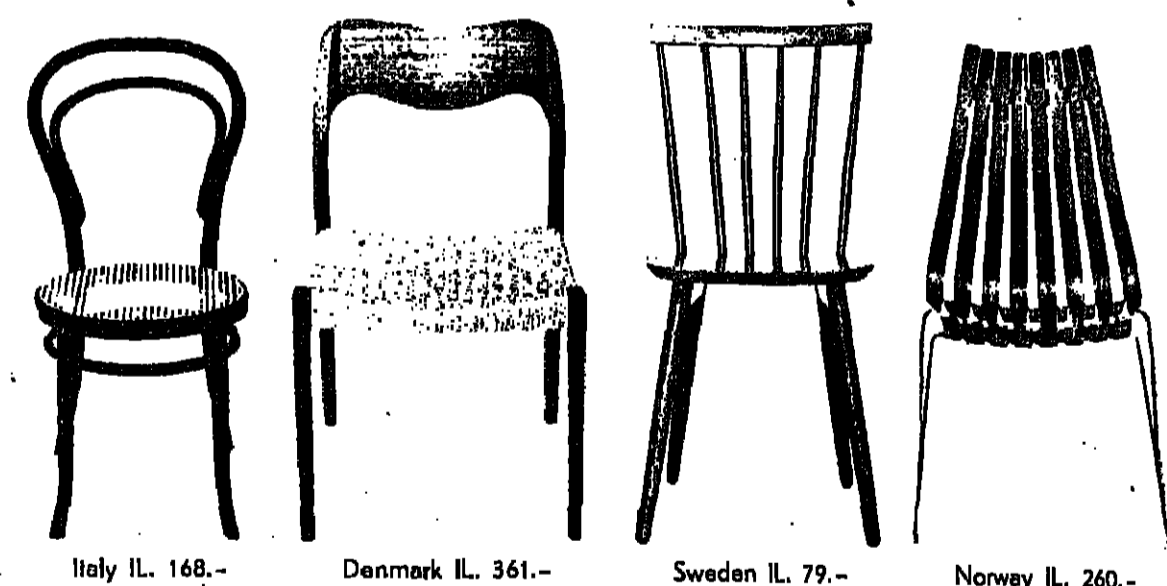
The 25 paintings in this vest-pocket retrospective represent 40 years of productivity spanning a number of styles and techniques. Most prominent are his joyful, rather whimsical views of ships, harbour and sea. Also shown are a number of sumptuously painted

conveys of Jaffa street scenes, horse-drawn carriages and Galilee landscapes. Gutman rarely burdens his pictures with strong plastic definitions but rather creates a rich elegant harmony of colour, line and shape. Also characteristic is

his consistency of gesture. Whether it be the human figure, a building or a boat there is always a slight change of direction (call it counterpoint) that alters the slight line of the object and keeps the painting alive and moving. From his earliest works to the present there is a constant desire to flatten and embellish, with little concern for the formalization of the picture plane through linear perspective and classical composition. In this respect Gutman is strictly Oriental. This is especially true of his paintings of the last decade. He has been able to rise above the strong influence of Matisse and Dufy and, with an expressive palette and particular flair for subject matter, create personal Mediterranean paintings (see picture, next page).

There is one painting that deserves special mention: "A Pool in an Orange Grove" (1933 and one of the earliest in the exhibit), in which we are introduced to two female nudes relaxing among the dark quiescent foliage. The mood of serene solitude and eternity is so strong that one seems to be looking into the shadows of the event rather than the event itself. Dark greens, violets and ultramarines enclose the figures while splashes of muted orange and burnt umber maintain a subdued and non-conflicting contrast. Not only is the colour strong and decisive but the drawing (shades of Matisse) is bold and correct. Although the painting is not typical of Gutman's high style, we think it the best in the show.

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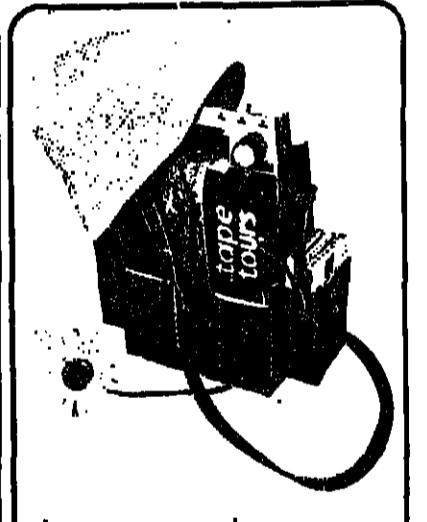
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GALLERY GUIDE

JERUSALEM

THE ISRAELI MUSEUM - Masada (Goldmann-Schwartz Hall) Brova Spitz - Colour Photographs (Museum Hall). From Landscape to Abstraction and from Abstraction to Nature (Spartan Hall). M.G. Kocher's Graphic Illusions of space (Cohen Hall). Creative Works by Children and Games (Youth Wing). Puppets (Youth Wing). Tomb Offerings from Gess (Rockefeller).

YOUNG JERUSALEMITES - four young men and one not quite so young, new fathers, Melech Koffman, who shows nine small but charming woodcuts depicting parental bliss in his usual gifted manner, making remarkable balances of solid black and white. The other four are all abstract expressionists whose chief subject is the nude. Shalom Shata's drawings, etchings and silk screens are the nearest to de Kooning and also the most flamboyantly accomplished, by the line of Michel Otlitz (Otlitz shows lithos, drawings and etchings from his recent attractive show at the Artists House, some of them conceived in line. Michael Lev-Loy uses line to make up areas, but some are a little too pat; and Giora Duplan wipes out drawing with opaque whites and greys without leaving much to see, one's taste is left directly little show, which, however, is killed by the messy array of hooks and empty cartons in this booklet's unnecessarily drab section (Hanafi, Nehov Mahavalet) till Nov. 14. (M.R.)

THOMAS KRONER - Drawings and drawing-sum-wash paintings in a sensitive and realistic manner by veteran Jerusalem artist. Kroner draws faces and pen and ink figures in short, searching strokes of extended line. Most of the work is sombre but he occasionally breaks out in warm yellows. Most of the works are instinctive in approach but executed with personal conviction (Engel Gallery) till Nov. 5. (M.R.)

NAHUM TEVET/IBIT BLOZER - Unconventional first effort by two young artists determined to be different, largely by being deliberately unlike, to the point of mere clumsiness. Tevet makes compositions of assembly by sticking paper on plywood and threading part of them with baling wire and making them run along the floor and up the wall. His best effort is a simple wooden frieze with wire. The smaller hangings contain diverse flimsy little elements that can be eliminated at will without disturbing the work as a whole, the most damning evidence of superficiality. Ibit Blozer paints large, sweetly-coloured canvases encrusted with kindergarten plant elements or poorly painted line drawings of common motifs. She fails to convince one that she can make a virtue of lack of skill and competition. Young artists should certainly try to do something different - and not draw on the latest cliches. A work of art must engage the attention of the viewer; make his mind work or his eye satisfied or stimulated. The same applies to writing music, but it is not enough to wiggle one's fingers over the piano; one must also touch the keys (Sara Galat Gallery, by appointment, Tel. 23075) till Sunday. (M.R.)

FAIGA ZONSHAIN - Oils and gouaches (Sasha Gallery, Nehov Schain) opens Sat. 7.30 p.m. Till Nov. 28.

FRONTERS OF ISRAELI ART - 60 paintings made between 1948 and 1968, the best of a fine decade (Jerusalem Pavilion) till Oct. 31.

STUDIES IN CLAY - Delightful experiments by the lively ceramics department of the Bezalel Academy, many of which are for sale. (Bezalel Gallery, at the Khan) till Nov. 5.

TEL AVIV
THE TEL AVIV MUSEUM - Main building: Pablo Picasso - 100 prints and drawings. Israel painting and sculpture - the largest and most comprehensive survey exhibition in the country. Art and Science - a more condensed version of the popular semi-permanent exhibition. Museum's permanent international collection.

ARTIST'S CHOICE - Established artists were invited to select works of art by younger artists and show together in this first exhibit of the year by the Painters and Sculptors Association. There is little justification for the exercise. There are no statements why younger generation artists were chosen by the establishment and since there is no stylistic affinity between the "masters" and "students" the whole idea seems contrived for the sake of hanging a show.

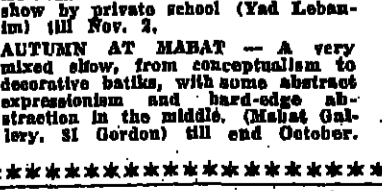
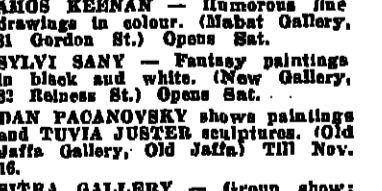
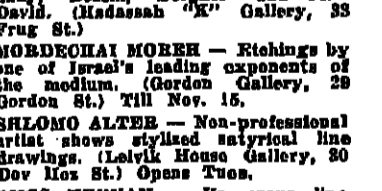
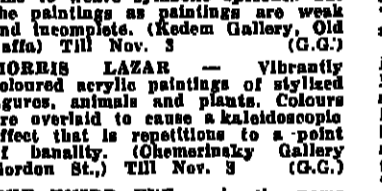
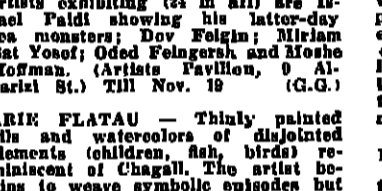
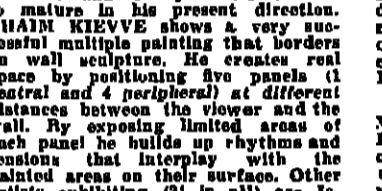
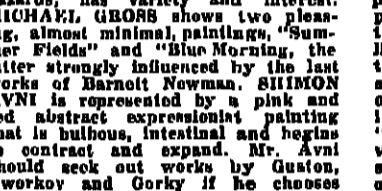
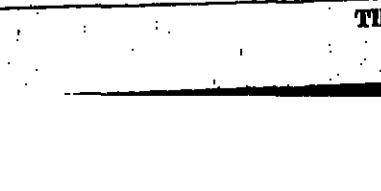
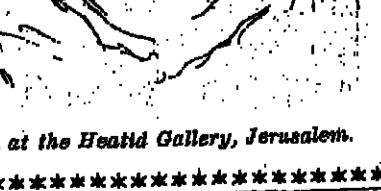
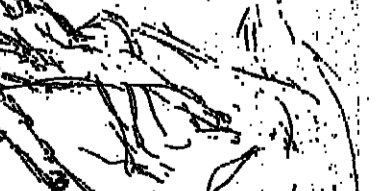
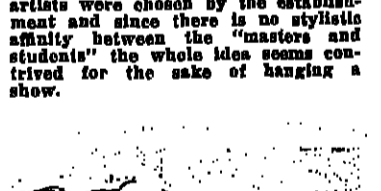
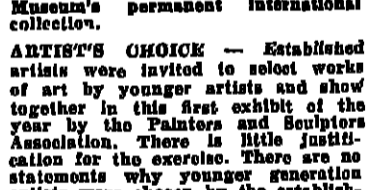
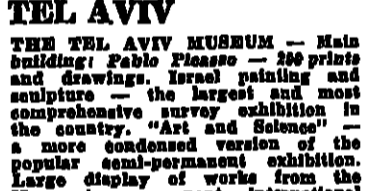
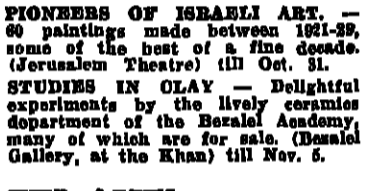
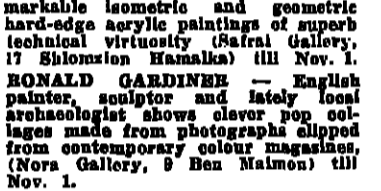
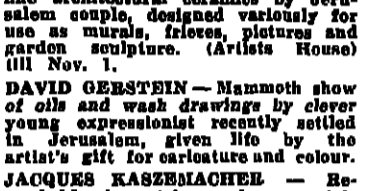
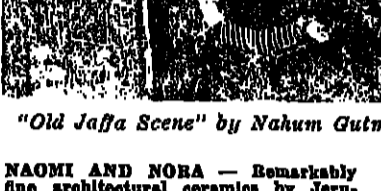
ISRAELI PALDI - Paintings by veteran Israeli artist. (Dugith Gallery, 48 Fishman St.) Opening Sun. 6 p.m.

SEKUEL RONNEN - Paintings (Modern Art Gallery, Old Jaffa) opening Nov. 1.

RONI (COHEN) HAR-GIL - Paintings in black and white. (Lita Gallery, 170 Ben Yehuda St.) Opening Sun.

HADASSAH "K" - Group show of gallery regulars including Sak, Moady, Ronen, Bergner and Zora Davi. (Hadassah "K" Gallery, 33 Frug St.)

MOBDECHAI MOER - Etchings by one of Israel's leading opponents of the medium. (Gordon Gallery, 29 Gordon St.) Till Nov. 15.
SRILONO ALTEB - Non-professional artist shows stylized satirical line drawings. (Leviv House Gallery, 30 Dav Hov St.) Opens Tues.
AMOS KEBNAN - Numerous line drawings in colour. (Habat Gallery, Gordon St.)
SYLVI SANY - Fantasy paintings in black and white. (New Gallery, 31 Rehov St.) Opens Sat.
DAN PADANOVER - Shows paintings. (Old Jaffa Gallery, Old Jaffa) Till Nov. 16.
SYTRA GALLERY - Group show: Erez Tamarkin, Moshe Lita, Litalit and more. (Sytra Gallery, 27 Ben Yehuda St.)
GALLERY ISRAEL - Gallery devoted to Israeli art. (Gordon St.)
BELOPPOLD - Paintings (Haramati Gallery, 170 Ben Yehuda St.)
ACADEMY OF PAINTING - Annual show by private school (Yad Lebanim) till Nov. 3.
AUTUMN AT NABAR - A very mixed show, from conceptualism to decorative battles, with some abstract expressionism and hard-edge abstraction in the middle. (Old Jaffa Gallery, 31 Gordon) till end October.



ROBERT NATHAN - Fantastic drawings and etchings (Yad Lebanim, Potha Tikva) till Nov. 4.

JEAN MAYER - Garden ceramics that are fine, original sculpture (Museum Terrace) till Nov. 11.

ENGHER - "The Mathematical Art of M.C. Escher." Optical illusions by the well-known artist who died this year. Reproductions only. (Tammy Fine Art, Ramat Aviv).

HERMAN ZEHNFELT - Inventive graphics and sculpture, first one-man show. Should be seen. (Yofat Gallery, 190 Dizengoff).

HAIFA
COLOUR LITHOGRAPHS BY 10 INTERNATIONAL ARTISTS - Realism predominates; the best of the abstract is Yoram's. "Progression" (Polychroma). The embossed work of Olave and Clere does not strike home, unless moderately in Papart. Eyal takes on many forms and themes. Tobiasse's "Beautiful Verona" mistakenly seeks to recapture childhood; but a related spirit becomes innocuous, on which the artist does not comment. In Alipri whose "Birdcatcher" should be compared with Salkin's horrific manifestation of evil on the same subject. Looking for further comparisons, one sees two separate expressions of speed, the furious gallop of the horses in "Welsbrunh" (Den (Luzko and Hanscho Pansa) and the race horses, caught in an instantaneous camera flash, of Brasillor's "Autumn." A fine piece of surrealism, beautifully painted, Leblanc's "Artistic," gives partly humanized flying saucers. On the other hand Dall enters with literary subjects - emblems the introduction of the rabbit in "Adam and Eve," innocence at the moment of sin, a relative of Gaudin's rabbit painting the din of battle in the "Bent of San Romano"; and the reversal of back-to-front in "Beneath the Sky." Although a little overbearing, Andra's "Red Sun" produces stylized sun rays tinting the rippling water. The remaining artists on display are Brayer, Corson, Garcia Fone, Leonor Fint and Wason. (Mahman's Gallery). Till November 2. (H.)

MODERN MEXICAN DRAWINGS & PRINTS - also including oils, watercolours, etc., and replete with a little of the serious-minimalism. In view to be expected, the political propaganda aimed at the masses is in evidence, the work transcending conventional Mexican motifs. The family names, Rivera in the square build of "Mexican Peasants" and travel of Labaree (Cristo Bodeker) and from Siqueiros (the mastiff of "Guardian of the Peace," and "Amplified Christ"). The double meaning of "Manda" (the artist begins to weave symbolic episodes but the paintings as paintings are weak and ineffectual. (Kadom Gallery, Old Jaffa) Till Nov. 3. (G.G.)

ARIK FLATAU - Thinly painted oils and watercolours of disjointed elements (children, fish, birds, etc.) of a surreal nature. The artist begins to weave symbolic episodes but the paintings as paintings are weak and ineffectual. (Kadom Gallery, Old Jaffa) Till Nov. 3. (G.G.)

MORRIS LAZAR - Vibrantly colored acrylic paintings of stylized figures, animals and birds. The artist is overladen to cause a kaleidoscopic effect that is repugnant to a point of nausea. (Charmel's Gallery, Gordon St.) Till Nov. 3. (G.G.)

THE THIRD EYE - Is the name given to a group show that is "going public." The place of the exhibit is a supermarket and some of Israel's best young artists are participating. Lavie, Shavit, Tamarkin, Shohet, Uziar and others. ("Shavit Chen" Supermarket, 9 Dizengoff Sq.)

ISRAEL PALDI - Paintings by veteran Israeli artist. (Dugith Gallery, 48 Fishman St.) Opening Sun. 6 p.m.

SEKUEL RONNEN - Paintings (Modern Art Gallery, Old Jaffa) opening Nov. 1.

RONI (COHEN) HAR-GIL - Paintings in black and white. (Lita Gallery, 170 Ben Yehuda St.) Opening Sun.

HADASSAH "K" - Group show of gallery regulars including Sak, Moady, Ronen, Bergner and Zora Davi. (Hadassah "K" Gallery, 33 Frug St.)

MOBDECHAI MOER - Etchings by one of Israel's leading opponents of the medium. (Gordon Gallery, 29 Gordon St.) Till Nov. 15.
SRILONO ALTEB - Non-professional artist shows stylized satirical line drawings. (Leviv House Gallery, 30 Dav Hov St.) Opens Tues.
AMOS KEBNAN - Numerous line drawings in colour. (Habat Gallery, Gordon St.)
SYLVI SANY - Fantasy paintings in black and white. (New Gallery, 31 Rehov St.) Opens Sat.
DAN PADANOVER - Shows paintings. (Old Jaffa Gallery, Old Jaffa) Till Nov. 16.
SYTRA GALLERY - Group show: Erez Tamarkin, Moshe Lita, Litalit and more. (Sytra Gallery, 27 Ben Yehuda St.)
GALLERY ISRAEL - Gallery devoted to Israeli art. (Gordon St.)
BELOPPOLD - Paintings (Haramati Gallery, 170 Ben Yehuda St.)
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"THE FORTUNE TELLER," coloured lithograph by Alipri, at Nahman's Gallery, Haifa.

of the hall, while admitting that some items, especially the more or less abstract, are disappointing, the viewer is attracted by, in addition to the items already mentioned, Luna's "Untitled" etching and Rodriguez's embossed "Birdcatcher," both abstract; or etchings like Ojeda's imaginative "Jungle," Ilarra's striking yellow butterfly on purple ("For Peace"), the masterfully stark realism in Galdino's back street scene "Dialogue"; Fujikawa's "Peasant Woman," the sole realistic landscape; and Currier's "Owl." (Museum of Modern Art, Till November 11. (H.)

NISSAN ENKEL - He has extended that idea in his etchings founded on a narrow band containing tiny horsemen, seen at his last Haifa exhibition and a few of which are now on show, to his best two items here, the partially obliterated seal of the "United States in the middle of an empty hand on a green-tinted background, and better still, without the hand, as the central motif topped by a white horse, black and red respectively, on a slanted background. The bulk of the work, however, consists of ink drawings, many of them capable sketches and most effective when without colour. The subjects depict medieval chivalry or fantasy, possibly in a literary context since the Lady Godiva theme appears in 21. The heavily built horses are competently done. ("Graphics 5" (H.)

FREE ORGANIZATION OF PAINTERS & SCULPTORS - Realist paintings by a Haifa group. (Beit Hagafen) Till November 2. (H.)

AVIGAIL LEV-RAN - Drawings, both coloured and black and white, admirably executed, with a mystical comfort inspired by the cartoonist Abba Kheny. Till November 5.

LEAH ETIE - Oils in bold colours, at their best with amaranth. (Lita Gallery) Till November 19.

MAX ERNST - Lithographs illustrating, through the artist's personal inspiration, Patrick Waldberg's "Aux Petites Agnes." The reproduction of prints best the abstract. (Goldman's Gallery).

ABRAHAM ROHNSTEIN - Paintings. (Danya Gallery). Opening Sat. 11 a.m.

CAESAREA
SHELOMO WEINTRAUB - Naturalistic portraits and landscapes in oils. (Modern Art Gallery). Till November 4.

HAZOREA
GOLD WEIGHTS OF ASHANTI - From the Naohim T. Gidal collection. (Wilfrid Israel House). Till November 11.



Abstraction by Shimon Aumi at the Tel Aviv Artists Pavilion.

YOHANAN BOEHM

Musical Mecca on the Thames

It seems that London has replaced all other European capitals as the centre of the musical world, London upon Thames is undoubtedly the Mecca of our young Israeli conductors and instrumentalists (I have to use the name of that holy city as, for some of them, the earthly Jerusalem was in fact their domicile before they started on their careers abroad). Geographically, England is close to all the European music centres, the nearest staging post to the United States and South America, and within easy reach of the Middle East. The most important impresarios live in London, and there are excellent telephone links — direct dialling, of course — and no travel tax. It makes things so much easier to arrange.

Some of the Israelis have acquired nice little flats and put them ungrudgingly at the disposal of their colleagues in search of the flesh-pots.

There seems to be so much work for everyone that the proverbial professional jealousy and fear of competition have not yet marred the extremely friendly relations that exist among the Israeli musicians in London.

Spending a fortnight in this great city — not as a music critic — I felt I was having a buxaman's holiday — there were Israelis all over town! On the first night of my stay, I went



Yoav Talmi



Rafael Sommer



Daniel Barenboim



Miriam Fried

to the Queen Elizabeth Hall to hear the duo-pianists Bracha Eden and Alexander Tamir from Jerusalem. I had heard their programme several times before, but somehow it sounded — or felt — different with a different audience around me. On second thoughts, not so different after all, for there were so many Israelis among them that a friend of mine remarked: "Isn't it just like the good old days at the YMCA?" And when the artists, as one of their encores, added a Jewish song from Isaacovitch's cycle, "The Golden Chain," as a demonstration of solidarity with the Russian Jews trying to get to Israel, the designation "Israeli artists abroad" achieved a new significance.

The next day, on the B.B.C. I heard Jerusalem cellist Raphael Sommer in a Brahms Sonata. Rafi, after ten years in Paris and five in London, has, for the last five years, been head of the cello department at Manchester's Royal College of Music. He often gives concerts in Europe, and is now on his first tour in the U.S. and Canada. Still feeling a real Israeli, he would love to play here regularly, but the powers that be in Israel seem to expect our artists to run after them and beg for an invitation.

On my third day, I made my pilgrimage to Buckingham Palace to see the changing of the guard and hear the bands play. I missed the first but enjoyed the second part of the "programme." It was rather funny to hear the Guards Band linking colourful tradition with up-to-date popular taste by playing "Jesus Christ Superstar."

Waiting for the hands to match off, I met Yoav Talmi, the conductor, and his flautist wife Evelina, who had just arrived in London to establish a professional base for future operations in Europe. He was offered a temporary home by Moshe Atzmon, whose activities in Basle and Hamburg are keeping him away from England for the time being.

Other Israelis with addresses in London include Yuval Zallik, Uri Segal and Elyakum Shapiro (the latter now mostly busy in Sweden). Conductor Adrian Sunshine called on me to talk nostalgically about his several stints in Israel.

Looking through "The Times" at random, one day I found advertisements listing, inter alia, Elyahu Yabul conducting the New Philharmonic, with Mirjam Fried as soloist, at the Royal Festival Hall; Victor Yoran, the cellist, playing at the Queen Elizabeth Hall; pianist Ilan Rogoff appearing at the Royal Albert Hall as soloist with the Birmingham Symphony Orchestra, followed there three days later by a recital by Jacqueline Du Pre and Daniel Barenboim.

Among "former Israelis" in London, Erich Greenberg is now leader of the Royal Philharmonic Orchestra, while his brother, Eli Goren, leader of the B.B.C. Symphony Orchestra — for a long time first violin in the Allegri String Quartet — is leader of the B.B.C. Symphony Orchestra.

A VERY Israeli occasion was the concert given at the Queen Elizabeth Hall in aid of the "Ajayn" Hospital, for Disabled Children in Jerusalem, with Pinhas Zuckerman and Daniel Barenboim playing four Beethoven Sonatas.

The hall, which has close to 1,500 seats, was almost sold out, and the concert — established as an annual event last year with Yitzhak Perlman and Andre Evryin as the artists — brought in a very nice sum towards the upkeep and expansion of the hospital. Despite the rather subdued mood of the audience — it was the day after the letter bomb outrage at the Embassy, resulting in the death of Ami Shehor! — or maybe because of it, there was a feeling of contact between the artists and their listeners quite unusual at a benefit concert, to which not everyone comes for the music. The very demanding programme met with a very good response, both from connoisseurs and from newcomers getting their first experience of serious music.

WHEN I paid my respects to Sir Robert Mayer, the grand old man of English children's concerts, Israel came up again, for he has been closely connected for many years with the Jeunesse Musicales, which is holding its next international meeting in Jerusalem in July.

Sir Robert, a Jewish businessman, introduced children's concerts into England in 1922, financing his scheme, together with his wife, the singer Dorothy Moulton, as an experiment in musical education. The experiment soon turned into a movement, and there can be no doubt that it had much to do with the greatly increased interest in "serious" music among the young in England after World War II.

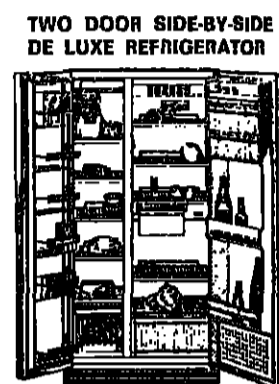
Sir Robert is now over 90 — how much over, nobody seems to know exactly — but he is still very active in his work for youth. I only hope that if ever I reach his age, I shall retain even part of his lucidity of thought, clearness of expression and unabating interest in all things musical. At the end of our stim-

ulating conversation I was privileged to sign his guest-book — opened in 1923 by Bela Bartok, followed by Wilhelm Furtwaengler and later practically everybody who was ever anybody in music — composers, conductors, instrumentalists, singers. There may have been even some critics among the illustrious autographs!

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KEEPING THE GAULS AT BAY

YITZHAK (Zachi) Shimoni telephoned me, after the piece I wrote last week, to challenge me to a duel on Zion Square, his microphone against my pen. He says that I am circulating stories calculated to spread alarm and despondency among the viewers. I had taken a news story in a prominent Hebrew daily and put it together with last week's Italian film and next week's French one to deduce that European countries on the Channel were taking over Television House.

Zachi admonished me not to believe everything I read in the Hebrew papers. The *Jerusalem Post* of course, is different. He says I put two and two together and made 22,000. All he had got in Italy were three or four operas, and in France, a few films. He did try to argue with me that French films would be enjoyed by thousands of Israelis who speak that language.

This may be so, but, in the light of French policies and the decline of French culture, French-speaking Israelis must suffer, and I for one am cheerfully prepared to sacrifice them. We must keep the Gauls at bay at all costs. Zachi assured me that our thrillers

will be replaced by other thrillers, no less bloody, and that the reason for "The Persuaders" going off the air is that only 23 programmes were ever made. Apparently, the stupid Americans were not impressed by Danny and My Lord, the Saint. In their place we will get "The Avengers" — very good, if Miss Peel is one of them.

BEDTIME STORIES FOR TINY TOTS FROM TV HOUSE:

Medical Centre (alternate Wednesdays, 5.40 p.m.)

Once upon a time there lived in a far country a great, rich and good king, the head of a surgical department. He had a magic scalpel, and every thing he touched with it turned into dollars. But for a long time he had a secret sorrow, because he had no children. Then a beautiful daughter was born to him. He invited all the good fairies to come to her christening party, and they gave the little girl beauty, brains, charm, humour, everything that a girl could want. But he forgot to invite the wicked fairy Aneurism, and, in her rage, she gave the little girl something in her head



which would turn into a bubble when she grew up and wanted to get married.

In due course she did grow up and became engaged to a prince in the State Department. And then the bubble grew in her head. So her father said: "I will give up half my research grants and four beds for private patients in my department to any young sawbones who can get rid of my daughter's bubble."

Now, Joe was only a humble bonecutter, but he came to the king and said he had a way to heal the princess. And he put a clamp in her neck and she married the prince, and lived happily ever after, or at least as happy as anyone can live with a clamp in the neck and a bubble in the brain. And Joe also lived happily ever after, except that he was plagued by wicked fairies sent by the horrible old witch called Income Tax.

The Forsyte Saga (Mondays 5.40 p.m.)

Once upon a time there lived a very wicked magician, named Soames, who could turn anything he liked into property. And he found a beautiful but poor girl, and he waved his diamond wand over her, but she had a magic cloak cast over her by a poor but handsome boy named Phillip, and so she did not turn into property. So the wicked magician, waxed very angry, and he tore off her clothes, and he threw her on the bed, and he... now drink up your nice hot milk and eat up your cookies.

BEDTIME STORIES FOR ADULTS: Any talkfest programme.

LYNNE Reid Banks' film on Friday night about the poor guy in the development town, whose wife had left him for the gay glitter of Beer-sheva, was extremely well acted and directed. But I am afraid that I must have been spoiled by the bedtime fare provided for the young (see above): I kept waiting for something to happen. Would he seduce her? Or she him? No, surely he would rape her — a poor chap left alone like that. Look at the way he fondled her soap — clearly a parvert.

When the film ended with the immigrants abandoning him, just like his wife had done, I felt that it had gone very flat indeed. Still, they did leave him a bottle of Scotch. Kipling once declared that a woman is only a woman, but a good cigar is a Smoke: Scotch is perhaps preferable to rape. So maybe the film had a happy ending, after all.

SEEING Chief Rabbi Goren on "Moked" made me realize how many hopes the unbelievers of Israel, even those who do not like him as a man, are pinning on him. He has already proved to be the most unorthodox of the Orthodox: if anybody can make the *halacha* once more a living system, suitable for a modern society, Rabbi Goren is the man.

The Chief Rabbi indicated that he thinks he can find ways of interpreting the law so as to remove some of its most notorious abuses. I thought that Professor Levontin and his two companions were foolish to press him to dot his i's and cross his t's — they were doing in reverse what rigid conservatives do. If the Chief Rabbi, acknowledging the supremacy of *halacha* but smoothing it here and there by subtle interpretations, improves the lot of its victims, he will be long remembered as a rabbi in the great tradition.

THE Sinai Campaign, the theme of this week's "Third Hour," seemed to be very small beer: we have grown accustomed to much

stronger draughts since then. It all had the flavour of ancient history — yet it was only 15 years ago.

An excellent panel disclosed some interesting facts about the campaign — for instance, the limitation imposed on the use of armour for political reasons. Yacov Tsur explained how the world got the impression that Russia was all set to bombard London and Paris with intercontinental rockets — Bulganin's statement, in impeccable Russian, was given to ambassadors and journalists who did not understand the language of Pushkin and Tolstoy, shame on them. So they misunderstood the message.

On the question of whether we should have retreated from Sinai, the general feeling was that we had no real alternative. There was complete agreement that the campaign had been worth while. Without the betrayal of the promises given to us at the end, we would not have had the support of the world — at least, the part of it that matters — during the Six Day War, and could not have got away with our present policy. But it was a hard way to make a point.

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Exhibitions:
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Spitz — Colour Photographs (Library Hall).

From landscape in Abstraction and from
Abstraction to Nature (Spartus Hall),
21, E. Escher's Graphik, Work (Cohen
Hall) until Nov. 13, 1972.
Creative Works by Children and Games
(Youth Wing), Lectures and Exhibitions
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Hall), Cubism, Dada, Surrealism and
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Museum of Science and Technology;
(6) Tel Qasile Excavations; Wed., Thurs.,
10 a.m.-2 p.m.; Sun., Mon., Tues., Thurs.,
10 a.m.-1 p.m.; Fri., 10 a.m.-1 p.m.;
Sat., 10 a.m.-1 p.m. Sat. — closed.
10 Mirza Shikma, Yafit; (6) Museum of
Antiquities of Tel Aviv-Yafo; Sun., Mon.,
Tues., 10 a.m.-5 p.m., Fri., 10 a.m.-1 p.m.
Conducted Tours:
Tel Aviv University

Free conducted tours in English, of
RAMAT AVIV CAMPUSES daily except
Saturdays. Assembly point at University
— 10.30 a.m. Public Relations Dept. —
Transportation — by public buses 26,
24, 78. Free transportation on Mon-
days and Wednesdays from hotel: 9.30
a.m. — Tadmor, Sharon, Accadia, Veldor,
10 a.m. — Shortons, Hiltor, Ramat Aviv,
Ramat Beit, Ramat Gan, Park, Debayek,
Adiv, Ami Shalom, Basel. For further
details Tel. 4111. Public Relations Dept.
Bar-Ilan University daily for free trans-
portation please call public relations,
Tel. 797481.

The Israel National Opera
1 Alhambra Road
Tel Aviv Tel. 07228
Tomorrow, October 28
OTELLO
Tel Aviv

Hilton-Tel Aviv: If Stern's duty-free
jewelry international guarantee, Gov-
ernment-approved.
OZET Israel: for visits please contact:
OZET Tel Aviv, Tel. 7622/22; OZET Jeru-
salem, Tel. 23375; OZET Haifa, Tel.
8167; OZET Motanya, Tel. 2292.
National Religious Women's Organization:
Mirzab and Hagel Mirzab Women in
King George, corner Rehov Kerem
Kayeana, Tel. 3221, in Tel Aviv — 95
Rehov Hayarkon, opp. Lun Hotel, Tel.
23449.

CHAMBER MUSIC SOCIETY
BRIT
HAIFA
HAIFA
HAIFA

OPENING CONCERT 1972/73 SEASON
Saturday, October 28, 1972, at 8.30 p.m. sharp
THE ISRAEL CHAMBER ENSEMBLE
Conductor: GARY BERTINI

PROGRAMME:
1) HANDEL: "Water Music," — Suite in F major
2) MOZART: Symphony Concertos for 4 wind instruments
3) BRAHMS: Serenade No. 2 in A major Op. 16

A limited number of subscription tickets at the box office
on the evening of the concert.

the israel museum, jerusalem
THIS WEEK AT THE MUSEUM

VISITING HOURS
Sun., Mon., Tues., 10 a.m. — 6 p.m.
Wed., Thurs., 10 a.m. — 10 p.m.
Israel Museum 4 p.m. — 10 p.m.
Rockefeller Museum 10 a.m. — 6 p.m.
Fri., Sat. 10 a.m. — 2 p.m.

Sunday, October 29, 1972
4.15 p.m.
FRENCH FILM FESTIVAL
(French dialogue, English subtitles)
"Belles de nuit" (1962)
By René Clair. With Gérard Philipe,
Martine Carol, Gina Lollobrigida.
Short Film: "Heureux anniversaire,"
by Pierre Mitax
"Le caporal épinglé" (1962)
By Jean Renoir. With Jean Pierre Cassel,
Claude Brasseur, Claude Rich.
Short Film: "Vivra," by Carlo Villardero
8.30 p.m.
"La maison des Borjes" (1970)
A romantic love-story by Jacques
Doniol-Valerose.
Music by Mozart, adapted by André
Girard
Short Film: "Gitanos et papillons"
by Henri Gruel
FRENCH FILM FESTIVAL
"Belles de nuit" (1962)
see October 29, 1972 (4.15 p.m.)
"Le caporal épinglé" (1962)
see October 29, 1972 (8.30 p.m.)
8.45 p.m.
"La kermesse héroïque" (1935)
By Jacques Feyder. With Louis Jouvet,
Françoise Rosay
Short Film: Musique pour les yeux:
Broughel-Vivaldi

Monday, November 2, 1972
4.00 p.m.
YOUTH WING FILM CLUB
"The five have a mystery to solve"

EXHIBITIONS
Mansia (Goldman-Schwartz Hall)
Drora Spitz — Colour Photographs (Library Hall)
From Landscape to Abstraction and from Abstraction
to Nature (Spartus Hall)
M.C. Escher's Graphic Work (Cohen Hall) until Nov. 13, 1972
Creative Works by Children and Children's Games
(Youth Wing)
Puppets (Youth Wing)
Tomb Offerings from Gezer (Rockefeller Halls)

SPECIAL EXHIBIT
Bronze mirror and trident from a tomb near the Persian
Garden in Acre, 14th Cent. B.C.E., until October 31, 1972
Four wood-blocks by Thomas Bowdick (1763-1828) and four
wood engravings printed in 1970, by Letterio Calapai from
these blocks, from November 1, 1972

YOUTH WING
Registration of adults for 1972/73
Sun., Mon., Wed., Thurs. 10-12 a.m.; 2-4 p.m. in the Youth
Wing Office
Fee: IL100 per 4 months.

MUSEUM HAARETZ TEL-AVIV

RAMAT AVIV
GLASS MUSEUM
KADMAN NUMISMATIC MUSEUM
CERAMIC MUSEUM
MUSEUM OF ETHNOGRAPHY AND FOLKLORE
MUSEUM OF SCIENCE AND TECHNOLOGY
TEL QASILE EXCAVATIONS
NECHUSHTAN PAVILION-TIMNA EXCAVATIONS
ALPHABET MUSEUM.

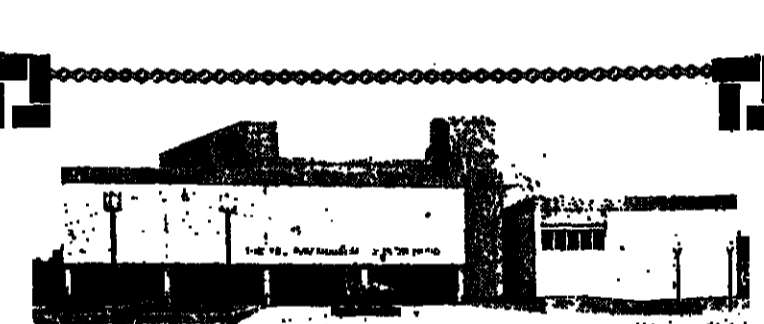
visiting hours: Sun., Mon., Tues., Thurs.: 10 a.m. - 8 p.m.
Wed.: 10 a.m. - 8 p.m.
Fri.: 10 a.m. - 1 p.m.
Saturday and holidays: 10 a.m. - 2 p.m.

LASKY PLANETARIUM
Daily presentation from 11.30 a.m., Tues., also at 7.15 p.m.
Closed on Saturday and holidays

Y A F O. 10 Rehov Mifrat Shikma
MUSEUM OF ANTIQUITIES - TEL AVIV-YAFO
Visiting hours: as in Ramat Aviv

TEL AVIV - 27 Rehov Blalik
HISTORICAL MUSEUM
Visiting hours: Daily 9 a.m. - 2 p.m.
Wed.: 9 a.m. - 1 p.m.; 4 - 7 p.m.
Fri.: 9 a.m. - 1 p.m.
Closed on Saturday and holidays

TEMPORARY EXHIBITIONS:
Museum of Science and Technology: Lobby of
Glass Museum (Painting and Sculpture on glass
"Lenox")
Museum of Antiquities Tel Aviv-Yafo
Samaritan Archaeological finds of Tel Aviv-Yafo
Kadman Numismatic Museum: Primitive Money,
Museum of Ceramics:
Ceramic exhibition by Gene Mayer, Eln Hahofel
Museum of Ethnography and Folklore:
FESTIVAL OF "TISERIM"



This week at the Tel Aviv Museum

THE NEW BUILDING (27-29 Sd. Shaul Hamelch, Tel. 287361)
NEW EXHIBITIONS
Ossip Zadkine — Graphic Works (Hall No. 3), Izis — Photo-
graphs (Graphic Hall)
THE MUSEUM COLLECTIONS
Israeli Painting and Sculpture (Meyerhoff Hall), Impressionism,
Expressionism and the School of Paris (Jaglom Hall), Cubism,
Dada, Surrealism and Abstract Art (Zacks Hall), Kinetic Art
(Hart Hall)
GUIDED TOURS
English, Sunday to Friday at 11.30 a.m.
LIBRARY
The Helena Rubinstein Art Library (in the new building) open:
Sun.-Thurs.: 10 a.m.-1 p.m., 4 p.m.-7 p.m., Fri.: 10 a.m.-1 p.m.

Tuesday, Oct 31
7.15 p.m.
9.15 p.m.
Das Haus in der Karpfenstrasse (The House on
Karpfen Street), Germany 1963. Director: Kurt
Hoffman. With: Jana Breghova, Walter Traub
(German and Czech dialogue, Hebrew/English trans.)
Saturday, Oct 28
CONCERT
The New Israel Quartet
Haydn: String Quartets (op. 9, No. 4; op. 74, No. 15;
op. 76, No. 5) (First concert in a series of four)
The concerts are organized in cooperation with the Culture,
Youth and Sports Department of the Tel Aviv Municipality.

TICKETS FOR ALL EVENTS
Tickets for all events available at the New Building. For
concerts — also at "Union", 118 Rehov Dizengoff.
THE HELENA RUBINSTEIN PAVILION, 6 Reh. Tarsat, Tel. 287198
Creative Youth at the Tel Aviv Museum (closing tomorrow,
Oct. 28)
VISITING HOURS (both buildings)
Sunday, Monday, Wednesday, Thursday:
10 a.m.-1 p.m., 4 p.m.-7 p.m.
Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.
Friday: 10 a.m.-2 p.m.; Saturday: 7 p.m.-11 p.m.

Deutsche Botschaft Kulturzentrum

KURT WINKLER
reads
FRANZ KAFKA'S
Parables and
Allegories

Wednesday, Nov. 1, 1972,
HAIFA
Beit Rothschild,
Small Theatre Hall

Thursday, Nov. 2, 1972,
TEL AVIV

Saturday, Nov. 4, 1972,
TEL AVIV
19, Kikar Malchei Israel

Tuesday, Nov. 7, 1972,
JERUSALEM
Beit Hillel,
4 Rehov Balfour

The readings start at 8.30 p.m.
in Jerusalem
9 p.m. in Haifa
— Entrance free —

BAR RESTAURANT RODIKA NIGHT CLUB

40, Geula st.
Tel Aviv
Tel: 57996

RICH INTERNATIONAL PROGRAMME
with the
world famous
KOREAN SINGER
Oh Sun Sook
PLEASE BOOK IN ADVANCE

MY BAR

American Bar
and Restaurant
6 Rehov Hillel
Tel. 234834,
Jerusalem
Open
8 p.m.-2 a.m.
except Friday
Every day
"Happy Hour"

"Playboy" says:
"the best Martini in the Middle East."

A complete programme
offered under the
personal guidance
of **BILL TROUT**

YOGA
ZAVTA, 38 King George Ave,
Jerusalem.
Mon. and Wed. at 4 p.m.
BERT ARGENTINA, 5 Rehov
Antebi, Nahlaot, Jerusalem, Tel.
233768
Sun., Tues., Thurs., at 5 and 7 p.m.

Israel Theatres

Haifa Municipal Theatre
THE TREASURE Comedy
by Shalom Aleichem
Haifa.
Sat., Oct. 28
Sun., Oct. 29
Wed., Nov. 1
Thurs., Nov. 2

The Cameri Theatre
Premiere
THE EFFECT OF
GAMMA RAYS ON
THE MAN-IN-THE-
NOON MARGOLD
Tel Aviv,
Sat., Oct. 28
Sun., Oct. 29
Mon., Oct. 30
Tues., Oct. 31
Jerusalem,
Wed., Nov. 1

Hahinhal
Premiere
WHAT THE
BUTLER SAW
A wonderful comedy
by Joe Orton
Tel Aviv, Lugo Hall
Sat., Nov. 4, 8.30

Jerusalem, Thurs., Nov. 9
Haifa, Thurs., Nov. 11
In cooperation with
the Cameri Theatre
Company
THE PRISONER
OF 2ND AVENUE
Haifa,
Thurs., Nov. 9
Tickets for Sept. 23
will be honoured.

Performance by
Cameri Theatre
A SUMMER
CELEBRATION
Haifa,
Mon., Nov. 6

Performance by
Haifa Theatre
HEFEZ
Tel Aviv,
Tues., Nov. 7
Wed., Nov. 8

Box Office:
Tel. 28742, Tel Aviv

Being the adventures of a young man
whose principal interests are rape,
ultra-violence and Beethoven.



BEST FOREIGN FILM VENICE FILM FESTIVAL 1972

STANLEY KUBRICK'S

CLOCKWORK ORANGE

"A CLOCKWORK ORANGE" Starring Malcolm McDowell • Patrick Magee
Screenplay by Stanley Kubrick • Based on the novel by Anthony Burgess
Produced and Directed by Stanley Kubrick
Executive Producers Max L. Rait and S. Livoff • From Warner Bros. A. Kinney Company

ISRAEL PREMIERE • STARTING SATURDAY, OCTOBER 28
"PEER" CINEMA Tel Aviv
3 SHOWS: 4.30—7.15—9.45
FOR ADULTS ONLY.

B. GILLOM and N. GILBOA, Impresarios present

ENGLISH THEATRE TOURING COMPANY

in
"THE GLASS MENAGERIE"
By TENNESSEE WILLIAMS
starring
RUTH BRINKMANN
with
MARGARET GOUBRIET DOUGLAS LAMBERT
GEORGE KOURIUCK

Director: FRANK SCHAFERNEK o Sets: MAURICE OLOF BRAT
Costumes: FAY COMPTON o Stage Manager: NICHOLAS ALLEN

TEL AVIV, OHEL SHEM
3 PERFORMANCES
THURS. NOV. 2 GALA
SAT. NOV. 4 — PREMIERE
MON. NOV. 6 AT 8.30 p.m.
Tickets: Kanaf, 83 Rehov Allenby;
Union, 118 Rehov Dizengoff,
and other agencies
KIRYAT BIALIK, SAVYON
FRI. NOV. 3 —
only one performance at 9 p.m.
HAIFA, HETEMU
2 performances
SAT. NOV. 4 at 6 and 8.45 p.m.
ASHKELON, HACHEL
TUES. NOV. 7 —
only one performance at 8.45 p.m.

NETANYA, ESTHER
THURS. NOV. 3 —
only one performance at 9 p.m.
MAHARIYA, NON
FRI. NOV. 10 —
only one performance at 9 p.m.
JERUSALEM THEATRE
SAT., NOV. 11 at 9 p.m.
REHOVOT, BEIT HA'AM
WED. NOV. 15 —
only one performance at 9 p.m.
HOLON, ARMON
FRI. NOV. 17 —
only one performance at 8.45 p.m.

Assa Restaurant
Oriental & European Specialities Special Charcoal Grill
Pleasant Atmosphere Background Music
49 Bograshov corner Pinsker T-A Tel. 28 73 82

Inbal Dance Theatre

THE PEARL AND THE CORAL



Musik: Choreography: Sligo and Costumes:
Menahem Avidom Sara Levi-Thanal David Sarir
FROM THE PRESS

These two great dancers were at their best
Dora Bowden, "Yediot Ahronot"
David Sarir's stage setting is enchanting
Nahman Ben-Aml, "Ma'ariv"

This dance performance cannot be praised too highly
Dov Bar-Nir, "AJ Hamishmar"

JERUSALEM "KHAN" Wednesdays, 9.00 p.m.
Special Programme for Tourists

TEL AVIV "BEIT ARLOZOROV" (Ohol)
Monday, October 30, 8.30

TEL AVIV, Hechal Hatarbut,
Sun., Oct. 29 — on sale now
ZAHAL, Tues. Oct. 31

Jel Aviv Cinemas

Commencing Saturday, October 24, at 7.15 p.m. and 9.30 p.m. Weekdays at 4.30, 7.15, 9.30 p.m.

Allenby Tel. 57820 DAN-RIVIERA Tel. 56851

Bravo Brando's Godfather. A truly epic film in the best classic sense of the word! - ABC-TV

The Hot Rock. George Segal, Robert Redford, Marion Game. For Adults only - Colour

The Godfather. Adults only

Domicile Conjugal. Starring Jean-Pierre LEAUD, Claude JADE

Ben Yehuda Tel. 282409. The Perverse Desire. Directed by Edoardo De Goltz

Maryada. With Mala Sinha, Haas Rumar, Haas Rumar, Haas Rumar, Haas Rumar

Ben Yehuda Tel. 282409. The Perverse Desire. Directed by Edoardo De Goltz

The Garden of the Finzi-Continis. The film by Vittorio De Sica. The best film of 1970

George Hamilton and Sue Lyon. Evel Knievel

Il Etait Une Fois Un Flic... Mograbi Tel. 58831

George Hamilton and Sue Lyon. Evel Knievel

My Little Darling. Esther Tel. 226610

Charles Bronson. Goldie Hawn. Charles Bronson and Goldie Hawn

They Still Call Me Trinity. Only Tel. 284025

Charles Bronson. Goldie Hawn. Charles Bronson and Goldie Hawn

One Is A Lonely Number. Ramat Aviv Tel. 417761

Charles Bronson. Goldie Hawn. Charles Bronson and Goldie Hawn

Shaft's Big Score. Ramat Aviv Tel. 417761

Charles Bronson. Goldie Hawn. Charles Bronson and Goldie Hawn

Butterflies Are Free. Paris Tel. 286605

Jerusalem Cinemas

Commencing Saturday, October 28, at 7.00 p.m. and 9.00 p.m. Weekdays: 4.00, 7.00 and 9.00 p.m.

Aernon Tel. 224829

L'Albatros. With Jean Pierre MOEY, Marion GAME. For Adults only - Colour

The Godfather. With Marlon Brando

Edison Tel. 224066. Saturday: 8.30 and 9.30 p.m. Weekdays: 4.00 and 8.00 p.m.

Maryada. With Mala Sinha, Haas Rumar, Haas Rumar, Haas Rumar, Haas Rumar

Eden Tel. 57490. 2nd week. The new Turkish film

Eden Tel. 57490. 3rd week. My Little Darling

Eden Tel. 57490. 4th week. My Little Darling

Eden Tel. 57490. 5th week. My Little Darling

Eden Tel. 57490. 6th week. My Little Darling

Eden Tel. 57490. 7th week. My Little Darling

Haifa Cinemas

Commencing Saturday, October 28, at 7.00 p.m. and 9.00 p.m. Daily at 4.00 and 9.00 p.m.

Amphitheatre Tel. 684018

The Fearless Vampire Killers. With Paul Giamatti, James Van Der Beek

The Godfather. With Marlon Brando

Eden Tel. 684948. 4th week. The Godfather

Eden Tel. 684948. 5th week. The Godfather

Eden Tel. 684948. 6th week. The Godfather

Eden Tel. 684948. 7th week. The Godfather

Eden Tel. 684948. 8th week. The Godfather

Eden Tel. 684948. 9th week. The Godfather

Eden Tel. 684948. 10th week. The Godfather

Eden Tel. 684948. 11th week. The Godfather

Cinema

L'AMREE DES OMBRES - Sombro... The play based on the story of a... result in a prolonged inter-... and should never have happened...

THE CONFORMIST - A cold pic-... of dehumanization and conformity... in Fascist Italy...

THE GODFATHER - A great... of a family's rise to power... and its eventual downfall...

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THE GODFATHER - A great... of a family's rise to power... and its eventual downfall...

Theatre

ANNE FRANK (Theatre for Children... and Youth) - A fine performance... of the Jewish girl who lived... in Amsterdam...

THE GODFATHER - A great... of a family's rise to power... and its eventual downfall...

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